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In the February Magazine Number of The Outlook

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In the February Magazine Number of The Outlook

PUBLISHED NEXT WEEK

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NEW YORK

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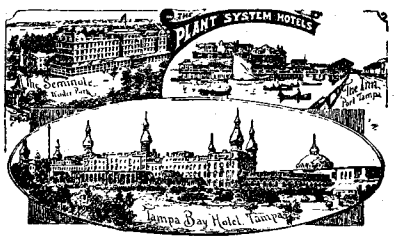

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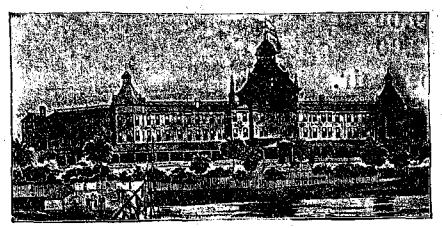

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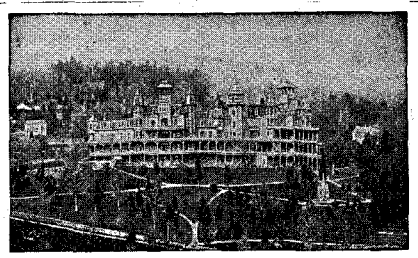

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The Outlook

A Family Paper

Volume 53 Saturday, 15 February, 1896 Number 7

THE Government loan of one hundred millions was subscribed for more than five times over, at an average rate of interest of 3⅜ per cent. Inasmuch as the syndicate's rejected offer was to take the bonds at about 3¾ per cent., the Government saves in interest $375,000 each year, or $11,250,000 in the thirty years for which the bonds are to run, by making the loan open to competition. The sale of the bonds, therefore, on the open market has been highly advantageous to the Government, and in this respect the "popular" loan was a success. It does not, however, sustain Secretary Carlisle's theory that multitudes of comparatively poor people were hoarding without interest nearly three hundred millions of gold. The total number of bids for $1,000 or less was only 358. It should be added that the two loans of $50,000,000 each, sold in the open market in February and November, 1894, though not subscribed for nearly so widely, were subscribed for at much better prices. Both sales were made upon a three per cent. basis. Had the present issue been sold upon the same basis, the price brought would have been 119 instead of 111. Just before the new bond issue was announced—even the week following the Venezuela war scare—119 was the lowest recorded price for the similar bonds issued to the syndicate a year ago. That the price of such bonds should, in less than two months, fall to 111 is a serious disappointment to those who hoped that the Government would receive a higher price for the new issue.

❀

In Congress the most striking event last week was the action of the Senate Finance Committee in reporting a free-coinage bill as a substitute for the House tariff bill. This action was taken through the concurrence of Senator Jones, of Nevada, with the Democratic members of the Committee, all of whom are avowed advocates of free coinage. The significance of the event—so far as it has any—seems to lie in Senator Jones's apparent determination that no protective tariff bill shall be passed unless the silver industry also is protected. Most of the silver Republicans, however, declare that they will in this matter refuse to follow Senator Jones's leadership. The free-silver substitute, therefore, can pass the Senate only through the votes of anti-silver Democrats who wish to kill the tariff bill. Thus far the only effect of the measure is to add to the general confusion. The most important action taken by the Senate was the election of Mr. Frye as President pro tempore. This was accomplished through the unanimous consent of the Democrats. In the House a short squall blew up through the remarks of a member from South Carolina to the effect that he believed he was right when he went into the war of the rebellion, and under the same circumstances would again follow the same course. Mr. Barrett, of Massachusetts, denounced the utterance as treasonable, and was calling for the member's expulsion when Speaker Reed sustained the Democrats who insisted that the offender should be given an opportunity to explain his expressions. The explanation was that the constitutional right of secession no longer existed, that the circumstances of 1861 never could recur, and that he and his State were to-day absolutely loyal to the Union. It was a kind of explanation that ought to have preceded his remarks instead of following them. Mr. Barrett remained still unsatisfied, but the majority of Republicans sensibly decided to let the matter rest. The important discussion in the House was the debate over the Senate's free-coinage amendment to the House Bond Bill. Among the free-coinage Republicans joining in the debate were Mr. Towne, of Minnesota, and Mr. Milnes, of Michigan. To what extent the Republicans of the Central States will follow their leadership cannot yet be determined. The anti-silver forces received an important recruit in Mr. Boatner, of Louisiana, familiar to our readers as the most influential opponent of the anti-lottery movement in that State.

❀

The most significant political events during the past few weeks have not taken place in Congress or in political conventions. First came the declarations of the Chicago Board of Trade, the National Board of Trade, and the Boston Merchants' Association in favor of the retirement of the legal-tender paper money. All of these organizations are largely Republican as regards the party affiliations of their members, yet all of them in the most explicit way indorsed the policy advocated by President Cleveland. The Boston Association went even further than the President in the direction of currency contraction and the establishment of logical gold monometallism. It demanded that the silver currency as well as the legal-tender notes should be made redeemable in gold on the demand of the holder, and retired from circulation, unless holders of gold should thereafter present it for redemption in silver or paper. The possibilities of contraction contained in this recommendation are apparent when we consider the present composition of the currency. In round numbers this is as follows:

Gold, at most	$400,000,000
Legal-tender notes	400,000,000
Silver	500,000,000
Bank notes (not legal tender)	200,000,000
Total	$1,500,000,000

In other words, three-fifths of our present currency consists of silver and Government paper. Yet all of this would be retired if its holders cared to ask its redemption in gold in order to force new issues of bonds and get rid of all currency not "sound" from the monometallist standpoint. This revolutionary proposition of the Boston Merchants' Association has the indorsement of such monometallist authorities as the "Evening Post," of this city, and Professor Laughlin, of Chicago, and indicates how long and hard a road the Nation has yet to travel if it is to follow monometallist leadership. The danger of the depreciation of

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our legal-tender notes has never been greater than the danger of the depreciation of our silver currency, and if we ought to issue bonds to buy gold to retire the notes, we ought also to issue bonds to buy gold to retire the silver. We cannot have logical monometallism so long as we have $500,000,000 of silver money worth as bullion only fifty cents on the dollar, and remaining at par only by reason of the bimetallic principle that the value of money depends upon the supply of and demand for money, and not upon the material of which it is made. The fact that the monometallist leaders realize the logic of the situation and are ready to follow it enforces the conviction that the day for compromises is past.

❀

Other significant events enforce the same conclusion. At last week's Convention of the National Farmers' Alliance in Washington, where nearly every State was represented, there was an unprecedented sentiment in favor of putting aside old party ties and bringing the Alliance into politics in support of the proposed free-coinage party. In the Republican press, West and East, the desire for harmony and victory has in a marked degree disappeared. Papers in the far West, and even in Kansas, are insisting that Western Republicans cannot again accept Eastern leadership; while Eastern party organs, such as the New York "Tribune" and the Cincinnati "Commercial Gazette," are declaring that the East cannot again attempt to conciliate the Western free-coinage faction. The "Tribune" proves to its own satisfaction that the Republican party does not need to conciliate the States west of the Missouri, but can secure victory without them. Mr. Wharton Barker, of Philadelphia, however, does not take so hopeful a view. In an open letter to the manufacturers of the East he publishes a badly drawn platform in favor of free coinage and protection, signed by sixteen Republican United States Senators, and tells the manufacturers that unless they force the adoption of such a platform on the Republican party "there will be no Republican party." "The responsibility," he says, "rests with you, the manufacturers of the East. You can force the Republican party to adopt the above platform. By doing so you can save the protective system. If you do not do so, you will lose the sympathy and you will alienate the support of those who put bimetallism before protection, and without whose support the passage of any protective measure is impossible." Inasmuch as Western Republicans have for years been indifferent to the protection of Eastern manufacturers, it looks as though the unity of the Republican party is now as seriously threatened as the unity of the Democratic party. Relatively fewer Republicans, indeed, support the free-coinage principle, but the section in which the free-coinage sentiment is the strongest has hitherto been a Republican section, if to a solid South against it is added a solid West. Senator Brice's widely quoted declaration that both parties are "drifting" seems to fail of truth only in that it does not bring out the rapidity of the present movement toward disruption.

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On Tuesday of last week Mr. Edwin F. Uhl, Assistant Secretary of State, announced that he had accepted the position of United States Ambassador to Germany, made vacant by the death of General Runyon. Mr. Uhl is of German descent, is a lawyer by profession, and has long occupied a high position at the Michigan bar. Three years ago he was made Assistant Secretary of State, and has done nothing in the Department which has not been remarkably well done. Perhaps his best-known public act was in connection with the Alliança incident. In the absence of his chief, Secretary Gresham, he conducted the correspondence with the Spanish authorities which brought the affair to a satisfactory conclusion both to the Alliança's owners and to the United States. We are glad, therefore, that the appointment has come to one who has already given good guarantees of future service. In truth, however, the appointment's significance is not so much personal as it is departmental and political. It is the first instance in a long time where the idea of promotion has been so signally emphasized. We have no higher diplomatic position than that of Ambassador, but with any position, consular or diplomatic, it is high time that we were following the lead of other nations and making our foreign service one of promotion, not of spoils. True, we have had some admirable representatives, but they have been natural, not trained, diplomats. It has been said that we have less need than other countries for a foreign service, and this is true; our need is increasing, however, and the fact that we have any need at all should be sufficient to insure us proper representation abroad. Because some pothouse politician in a remote district has been of use to an incoming administration, therefore the President must needs appoint him to an office; and if the man prefer a foreign appointment, it frequently is his. At least half of our representatives have been men of little education, culture, and refinement. In Great Britain, if a young man wishes to enter the diplomatic service, he must pass an examination in geography, history, languages, and international law. He is then appointed to some subordinate position in the Foreign Office, and gradually rises through the different grades at home and abroad, for which service he is well paid, and at the end of his career is retired with a pension. There is no reason why our service also should not be competitive and the profession of an American diplomat be made both paying and permanent.

❀

A school bill has been presented to the Legislature at Albany in opposition to the Strauss Bill, upon which we commented in our issue of February 1. The retention of the trustee system by the Strauss Bill makes it worthless in the minds of those actively interested in the public schools of New York. The new bill, the Pavey Bill, preserves all the best features of the Strauss Bill, but has this clause:

> "After the 30th day of June, 1896, the term of office of the present trustees of common schools in and for the several wards of the city of New York shall end, and their official functions cease, and said office be abolished, and all powers, authority, duties, and jurisdiction then vested in said trustees shall devolve upon the Commissioners of Common Schools then constituting the Board of Education in said city and their successors in office."

This bill is practically the work of a few educators and a committee of gentlemen who drafted and presented the bill known as "the bill of the Committee of Seventy" last year. It embodies the best intelligence of a number of citizens who worked for months to meet the wishes of practical educators in drafting the bill. The Strauss Bill went to the Legislature as a bill approved by the Commissioners of Education New York. This is not really so. There are twenty-one Commissioners on the Board. Fifteen were present at the time the bill was passed. Six of those present voted against the bill. It is well known that more than half of the number absent would have voted against it had they been present to vote. The amount of actual work and special knowledge demanded by the duties of the office of trustee is but imperfectly understood. A trustee must appoint teachers, though he has no pedagogical training. This

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duty brings upon a sympathetic man a pressure that must often warp his judgment. In New York the eligible list is but slight protection, as the appointment of substitutes is in reality the door to permanent appointment. The trustee must examine and pass upon and vouch for all repairs, though he has no practical knowledge, or even theoretical knowledge, of mechanics. Every bill before being paid must bear his signature. It depends on the trustees of a district whether a new school shall be put up in their district or not. The office is an unsalaried one, and its exercise is controlled, in fact, only by the sense of honor of the men appointed. The patronage of the office, which is not inconsiderable, is the return of the man who serves for political ends. The new bill, which is approved by the City Club, and commands the services of such men as Abram S. Hewitt, Elihu Root, Stephen S. Olin, J. Kennedy Tod, and Nicholas Murray Butler, should be supported by educated public sentiment. Both the Strauss and Pavey bills have been referred to the Committee on Cities, instead of the Committee on Education, by a Platt-Tammany vote. This is regarded as an indication that reform in the public-school system of New York is to be sacrificed to the politicians. The separation of politics from the public school system is imperative if the best good of the children is to be gained. Responsibility must be fixed, and trained men and women must control the professional work in the school untrammeled by the possibility of dismissal if they thwart the wishes of a petty politician. A further provision of the bill is for the establishment of a High School that will offer to the poor boys and girls larger opportunities for education.

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The Superintendent of Public Instruction of New York State has prepared a bill, now introduced in the Assembly, to make important changes in the existing school law. By the bill the higher limit of school age is changed from twenty-one to eighteen years; and the lower limit is reduced from five to four years, so far as the latter limit applies to all attending any free kindergarten, legally established. It is provided that any school commission may dissolve one or more districts, and from that territory organize a new district, or may unite a portion of such territory with any adjoining district. Thus the consolidation of many weak districts will be stimulated. No person shall be deemed qualified as a teacher who is under the age of eighteen years; the present limit is sixteen. The existing law empowers any school district, adjoining a city or village of 6,000 inhabitants, to contract with the school authorities of such community for the education of children residing in the district. When the contract has been made, the district quota (to which such district would be entitled if it maintained its school) shall still be paid to it. The proposed amendment extends this privilege so that a school district may contract for the education of its pupils with any city or village or adjoining union free school district and still retain its district quota. Districts may also expend their money in conveying pupils to such schools. This excellent feature of the Massachusetts law is so popular that last year in that State the sum of over $40,000 was spent in transporting pupils in country districts. When the districts are weak, children can thus enjoy the better facilities of the adjoining villages. Another important change is that which empowers any school district to establish a free kindergarten. Another amendment would establish three free summer institutes to train teachers. In view of the attempt to keep the schools under political control, it is interesting to note that an amendment provides for the non-eligibility to the office of School Commissioner of any one who is not a graduate of some college or university; a graduate of a normal school; or holds a State certificate, a first-grade certificate under the uniform system of examinations, or a certificate of graduation from a teachers' training-class. It is not too much to say that if this bill should become a law, both the inducement to study and the standard of teaching would be appreciably raised.

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Mr. Balfour has made a speech at Bristol, England, which, if we may judge from the extracts cabled, is a remarkable testimony to the desire of the English Government for permanently pacific relations between that country and the United States. This speech may be partly due to the misapprehension in this country respecting England's purpose and policy in South America and to a desire to remove that misapprehension. It may be partly due to Mr. Balfour's personal spirit, which is that of a Christian statesman endeavoring to solve national and international problems in a spirit of justice and equity. But it must also partly be due, we think, to the fact that the English Government hears and heeds that strong expression of public opinion in Great Britain which has made itself heard on both sides of the water, as the strong expression of public opinion in America for peace with Great Britain has also made itself heard. In this speech Mr. Balfour repudiates the idea that the British Empire is a selfish Empire; that it is animated by any spirit of jealousy against other nations, or is desirous to limit or restrict them. As a practical application of this denial he affirms that the commercial outlet for Russia in the Pacific Ocean would be a gain to British commerce and enterprise as well as to Russia. He invokes the spirit of Edmund Burke to cement an alliance between the English and American branches of the Anglo-Saxon race. "If," he says in closing, "we, in alliance with America, can carry out the duties which Providence has intrusted to us, I do not believe this empire need fear the menace of any external foe. Still less do I believe it has anything to fear from the menace of internal division." The development of this spirit in England and in America by the Christian press and pulpit will itself bring about such an alliance; and such an alliance will go far to secure the peace of the world.

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One of the most important recent international events, from the practical point of view, is the signing of a treaty by representatives of Great Britain and France settling the Siam dispute, each power agreeing upon the Mekong River as the boundary of British and French territory, from the north of Siam to the frontier of China, and that the Upper Mekong in Siam shall be the sole division between the territories of the two powers. The question of a buffer State was eliminated. This settlement is regarded as proof of the friendly relations between France and England, which the latter may have been suddenly forced to cultivate. In 1893 France developed an alarming aggressiveness towards Siam. Of the two great rivers of Siam, the Menam and the Mekong, the capital, Bangkok, is situated on the first, and the delta of the second is in French Cochin-China. North of this land lie the French possessions of Anam and Tongking. M. Develle, then Minister of Foreign Affairs, claimed dominion over the entire country lying between Anam and the Mekong, also over the Siamese provinces of Battambang and Angkor, bordering the Great Lake on the northwest frontier of French Cambodia. The Siamese justly resisted these claims, declaring that the mountain ridge which forms the present boundary between Anam and Siam had always been acknowledged as the true one,

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and that, though certain provinces might have once been dependencies of Cambodia, they did not propose to lose them now. Furthermore, Siam has been building a railway north from Bangkok to tap the commerce of China. The new frontier will defeat the objects of that enterprise, for the trade of Indo-China will now be diverted to the southeast along the course of the Mekong, and will find its outlet at the French port of Saigon. The new frontier assures to France an immense Siamese northern tract seized in 1893, though France had pledged herself to respect the integrity and independence of Siam. The French then prohibited Siam from keeping an armed force in the province, and of course any failure to preserve order was made a fresh ground by France for requiring new indemnities. The amusing thing about the new Anglo-French treaty is not so much England's necessity, conceding to France nearly all she has asked, but the fact that the present treaty is in direct contradiction with a former one, by which both governments acknowledged the desirability of a "buffer" State. Their territorial ambition has now brought them to a coterminous frontier.

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On Monday of last week the examination of the prisoners arrested at Johannesburg and brought to Pretoria was begun at the latter place. The prisoners were accused of having openly avowed their opposition to the Government of the South African Republic, and the evidence showed that a Reform Committee, of which the accused were members, had prepared a proclamation declaring that a provincial Government was necessary, as Dr. Jameson was expected at Johannesburg and disorders might ensue. The reason why Dr. Jameson was expected was because he had been invited by the same Reform Committee, as will be seen by extracts from the following letter:

"Johannesburg, December 20.

"*Dr. Jameson:*

"Dear Sir—The position of matters in this State has become so critical that at no distant period there will be a conflict between the Government and the Uitlander population. It is scarcely necessary for us to recapitulate what is now a matter of history. Suffice it that the position of thousands of Englishmen and others is rapidly becoming intolerable. . . . Not to go into details, we may say that the Government have called into existence all the elements necessary for armed conflict. . . . It is under these circumstances that we feel constrained to call upon you to come to our aid should a disturbance arise here. The circumstances are so extreme that we cannot avoid this step, and we cannot but believe that you will not fail to come to the rescue of the people who would be so situated. We guarantee any expense that may be incurred by you in helping us, and ask you to believe that nothing but the sternest necessity has prompted this appeal. We are, yours faithfully,

"CHARLES LEONARD, FRANCIS RHODES, LIONEL PHILLIPS, JOHN HAYS HAMMOND, GEORGE FARRAR."

As will be seen by the above, Mr. Hammond, the American mining expert, was one of the leaders of the revolt. Under the circumstances, it might be well for Secretary Olney to take the full significance of the attempted conquest into consideration before insisting on specially tender treatment for our compatriot. At the end of the week Mr. Chamberlain, the British Colonial Secretary, published a statement declaring that the Transvaal Government (the South African Republic) had no previous knowledge of the filibustering raid, that Dr. Jameson had flagrantly disobeyed Imperial orders, and that the Chartered Company had made repeated efforts to compromise the Home Government by securing its assent to a concentration of forces on the Transvaal border, but that the convention of 1884 (defining the species of British suzerainty in the Transvaal's foreign affairs) must be upheld, and that the Uitlanders had just grievances. Mr. Chamberlain added that he would welcome a visit from the President of the South African Republic. The Colonial Secretary has also provisionally decided that the armed force of the Chartered Company will be placed under officers appointed by the Crown. Mr. Cecil Rhodes and Mr. Chamberlain have had an interview, but nothing authentic has been published concerning the outcome. The former has now left England suddenly, and the "Pall Mall Gazette" mentions the report that Mr. Rhodes went away in order to defeat any attempt on the part of the House of Commons to stop him from leaving the country.

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On Thursday of last week the Manitoba Legislature was opened at Winnipeg, and reference was immediately made to the almost unanimous feeling in the province against accepting any modification of the present public-school system. Nevertheless, the Dominion Cabinet at Ottawa has now decided upon the remedial legislation to be introduced into the Canadian Parliament. The bill does not altogether please the Roman Catholics, since it does not place Manitoban schools under the control of the Church, as before 1890, but places them under the control of the provincial Government. In order to be eligible to receive aid from the general fund, these schools must be up to the same standard of efficiency as the other schools. Catholics may elect whether they will contribute towards separate or public schools. Should they send their children to separate schools, their taxes go towards the maintenance of such schools; should they send their children to the public schools, then their taxes go to the municipal fund. Of course the bill contains machinery for giving effect to the proposed legislation, since the Manitoban Government has repeatedly intimated that it will not recognize federal interference. A Catholic School Board is to be established, upon which the collection of school taxes from those sending their children to separate schools will devolve. In the event of the provincial authorities failing to appoint the Board, it will be appointed by the federal authorities. This also applies to the appointment of a Superintendent of Catholic Schools. In localities where no Catholic school already exists, one may be created on the petition of five families, numbering ten children. Where a municipality fails to organize a Catholic school district, this power is given to the Catholic Board. It is difficult to see how the bill will provide redress for the minority in Manitoba. It provides for the restoration of Catholic schools, to be sure, but how can a federal Government force upon a province a bill which, by the recent elections held in that province, was repudiated? Again, the bailiffs of the Manitoban municipalities will be seizing property for taxes from Catholics for the support of public schools, and yet, by the statutes of the Dominion, these have been exempted from the payment of taxes for the support of public schools when they elect to pay taxes towards the maintenance of Catholic schools. The problem is indeed a knotty one, but we believe that, in the end, the great majority in Manitoba which supports genuinely public and national schools will win.

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The Bishops of the Protestant Episcopal Church in the United States have taken wise, vigorous, and, we hope, efficient action on behalf of the persecuted Armenians. They have addressed a letter to the President in which they express the hope that "some measures consistent with National traditions and the National dignity may be devised, and that speedily, which shall bring the whole force of the National sentiment to bear upon the solution of this subject," and their profound conviction "that our Nation should cease to recognize the Turkish Government as a civilized power so long as its barbarous treatment of

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the Armenians continues, and that it should bring every influence to bear upon the civilized nations of Europe which may cause them to present a united front in demanding that such atrocities cease at once and forever." A second letter is addressed by them to the Archbishop of Canterbury. In this they truly declare that the persecution of the Armenians is distinctly a religious persecution; that "the number of martyrs already sacrificed is probably larger than in any of the persecutions of the early Church," and that "a crusade supported by Christians the world over would be truly warranted;" and they ask "that the great Church of England, through her Episcopate, shall take decisive action, that our suffering fellow-Christians may find, not only ready sympathy, but speedy deliverance from their foes." A third letter has been sent to the Czar of Russia, the Emperors of Germany and of Austria, and the President of the French Republic, imploring them "in Christ's name to come to the aid of our persecuted brethren." These letters are signed by sixty-two Bishops of the Episcopal Church in this country. We believe that there is no other Protestant Church which has a permanent body analogous to the Bishops who can speak with authority for it, but individual clergymen might very legitimately and wisely address personal letters to President Cleveland, urging him to take action by submitting to the powers of Europe the resolutions of protest adopted by the Senate and the House. President Cleveland has shown himself on many an occasion not indifferent to the Christian sentiment of this country, and if he is satisfied that this sentiment unanimously demands at least an official and National protest against the continuance of these massacres, we do not believe he will refuse to allow that protest to be presented to the Christian powers.

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In recent State reports the most interesting figures relate to the effect of the depression upon wages. In the Connecticut labor report returns are published from nearly four hundred leading establishments, giving employment to nearly one-half the manufacturing labor of the State. Directly from the books of these establishments were taken the number of employees, hours of employment, and wages in the prosperous year 1892 as compared with the period between June, 1893, and August, 1894. It was found that a little over half of the establishments had reduced wages, and that the usual cut had been ten per cent. The heavy losses of the wage-earners, however, came, not from reduced pay during employment, but from reduced employment. The average number on the pay-rolls had been cut down fifteen per cent., and many of those nominally retained received work irregularly. All of these reductions reflected themselves in the total wage payments. These had decreased twenty-five per cent. If these firms were typical of the State at large, the great mass of families in Connecticut had their incomes reduced one-fourth. The Massachusetts "Statistics of Manufactures" for 1893 and 1894 indicate the substantial justice of the conclusions reached in the Connecticut report. The Massachusetts reports, which have been issued yearly for nearly a decade, cover the great bulk of the manufacturing labor in the State. The last two volumes show that the money value of the product of the manufactories, as well as the wages of the laborers, have fallen greatly since 1892. Taking 1892 as a standard, the percentages have been as follows:

	1892.	1893.	1894.
Total value of product.....	100	92	83
Average wages when employed.....	100	96	93
Total wages for year.....	100	92	84

In other words, though the nominal wages of laborers when employed had fallen but seven per cent., their annual wages had fallen sixteen per cent. since 1892. Inasmuch as the value of the product in these manufactories had fallen in approximately the same proportion, it is evident that the incomes of employers suffered as much as the incomes of employees. These figures would seem to show that, temporarily at least, the incomes of the producing classes in the manufacturing States were reduced almost as much as those of the farmers by the universal fall of prices which began with the exclusion of silver from the mints of India in June, 1893.

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An event of extreme interest and importance to all archæologists and students of the old Greek life is announced in a letter to the New York "Tribune" from Professor Benjamin I. Wheeler, of the American School of Classical Studies at Athens. The Government of Greece has granted to the American School the exclusive right of excavating at Corinth. This concession is hardly less valuable and promising than that of the privilege of excavating at Delphi, for which the American School asked a few years ago, but without success. Indeed, Professor Wheeler points out that in some respects the newly granted privilege is likely to be the greatest of all the excavating concessions. None of the large Greek cities has been uncovered, and Corinth was the second ancient Greek city in size, the first in wealth. Ancient Athens is, of course, covered in great part by the modern city, while Corinth has above it nothing but grain-fields, and Professor Wheeler tells us that even on the surface of these grain-covered fields there are many indications of the great buildings lying beneath. It may be confidently hoped, therefore, that when, after several years' work, a considerable part of the site of ancient Corinth has been uncovered, the explorers may see before them the actual arrangement of a Greek city, with its streets, its homes, its temples and theaters, and—most interesting of all—its Agora, or chief square. In this way it will be possible to reconstruct the old Greek life in many of its external features with a fullness and accuracy which has never before been attained. The work will be one of great labor, and will undoubtedly extend over several years. The compliment to the American School of Classical Studies implied by this grant is a great one. It has been made because of the excellent work done by the American School at Athens, and is a graceful recognition of American scholarship. The people of the United States in return can surely do no less than to furnish the means for carrying on the excavation. At present the American School has no adequate funds in its possession. At least $10,000 will be required for the work. Professor Wheeler invites those interested in the subject to correspond with the American School of Classical Studies at Athens, Greece.

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We have received from the translator, John Gennadius, formerly Minister from Greece to the United States, a copy in English of the reply of the "Holy Catholic and Apostolic Orthodox Church of the East"—that is, the Greek Church—to the Encyclical of Pope Leo XIII. on Reunion. The gist of this reply is that the Greek Church is ready to receive proposals of reunion based on the Gospels and the decrees of the seven Holy Ecumenical Councils; that this can be done only provided "the Bishop of Rome shakes off once and for all time the many and diverse innovations which, contrary to the Gospel, have been stealthily introduced into the Church;" that, in particular, the Church must abandon the doctrine that the Holy Ghost proceedeth from the Father and the Son, must use leavened instead of

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unleavened bread, trine immersion in lieu of sprinkling, permit the laity to partake of the sacred cup, abandon the supremacy of the Bishop of Rome, and erase from its creed the novel dogma of the Immaculate Conception. Why the Greek Church should insist on being bound "by the rules of the first nine centuries of Christianity," why it should not either go back to the Gospels themselves, or else recognize the possibility of growth for the nineteen centuries, we fail to see; but it is tolerably clear from this reply that the union of the Greek and Roman Churches is not much nearer than it was a century after the schism took place; nor can we think this reply, though not directed to the Anglican Church, can have the effect to encourage Anglicans to hope for the union of the Greek Church with themselves on any common basis of either doctrine or ritual.

The Greater New York Bill

The present movement to make a Greater New York is a movement to make a worse one. Unquestionably it finds support from some honest men, and is acquiesced in by a great many who are uninformed. But the political forces back of it are those of politicians who hope to undo the work of reform and restore the rule of ring.

New York City has never had so good a government as to-day. It ought to be better, and would be if the bill for the reorganization of the police had passed. But it is administered by clean men, who have the interests of the city at heart. The Police Commissioners are honestly enforcing the laws; the streets are clean; the city is not paying double prices for poor quality of goods and service. In Brooklyn the non-partisan administration of Mayor Schieren is followed by the Republican administration of Mayor Wurster, and its quality is yet to be proved. But Mayor Wurster was an anti-ring candidate, and, if he does not raise the standard of his predecessor, he certainly will not go back to the standards of some previous administrations. In both cities the people are relatively well served; the politicians are out.

And the politicians want to get in. That is the secret of the present purpose of the Lexow Committee to put these two cities together, whether the cities like it or not. Such a union will necessitate a new administration, a new set of officers, a new "deal." The reform governments will be legislated out of office. Pending the transition the two cities will be governed by Commissioners appointed by the Platt-Tammany combination and confirmed by the Governor. The work of Mayor Strong, Mr. Roosevelt, and Colonel Waring will be undone. A similar revolution in the interest of the same set of politicians will be accomplished in Brooklyn. The reforms already achieved will be overturned. Future reform will be made very difficult. What we need is not a Greater New York but a better New York. And the present is a plan to create a worse one.

Whether New York, Brooklyn, and vicinity should be united in one city or not, the union should not be intrusted to the present men, nor carried out in the present methods, nor for the ends now sought. It is monstrous to transfer two-thirds of the citizens of Brooklyn to a new government because one-third voted for the transfer. That is what the present bill proposes to do. It is monstrous to unite two millions of people in a new government without even telling them beforehand what the government is to be. That also is what the present bill proposes to do. It is monstrous to interfere in a great beneficent reform wrought by local self-government, to deny the right of self-government for the purpose of overturning the reform, and to reinstate the corrupt elements which have been unseated. That also is what the present bill proposes to do. Whether New York and Brooklyn would be better as one city or two is a fair question, not wholly easy to be answered; but, if they are to be united, there is a right and there is a wrong way of uniting them; and the present is the wrong way. If such a union is to be effected, the problem should be carefully studied by experts; the best light obtainable from other cities in America and Europe should be obtained; a plan should be perfected; that plan, in its general features if not in its detail, should be submitted to the people and their approval asked; and the union should not be consummated without a clear majority of the voters of both cities in its favor, after full deliberation. To force the two cities to abandon the reforms they have won with such difficulty, and to unite in a new and unknown organization, without telling them what it is to be, is an act of despotic and arbitrary power without precedent in American history. But if this precedent is once set, it will be followed by analogous acts of tyranny over other cities, by the same corrupt methods and for the same corrupt ends.

We urge our readers in New York State outside of the two cities immediately affected to interest themselves in this matter, and to call on their legislators to defeat the present ill-devised and retrogressive measure.

"American Dislike for England"

We reprint on another page an article which appears under the above caption in the London "Spectator" for January 25. We reprint it because we think it ought to be widely read and considered by every American who believes in the brotherhood of man, and especially the brotherhood of the English-speaking people of the world. The "Spectator" probably exerts as great an influence upon the thought of Englishmen of the highest type as any other one journal published in Great Britain. What it says, therefore, on so important a subject as the friendly relations of England and America commands attention. Moreover, in this article it manifests a spirit of deep friendliness which we believe exists underneath the surface among the great body of both Englishmen and Americans, notwithstanding the efforts of some newspapers and politicians to stifle it. It seems to us to be the duty of every patriotic American to respond heartily to the desire expressed by the "Spectator" for a clearer and healthier understanding between the two countries, and to its conviction that a day will come when "the two nations will be equally anxious to substitute affection for dislike."

Responding to this article, we may say, first of all, that America's dislike for England has been greatly exaggerated, America's affection for England little comprehended. The recent blast of passionate anti-English feeling was followed in five days by a voice from the American pulpit which was not merely a protest against war as a method of settling National disputes, but also a protest against the anti-English prejudice which excited the war fever. These pulpits represented in America much the same constituency which the "Spectator" represents in England—a constituency which is slower to speak, but not less influential for that reason. But, making due allowance for this fact, we must concede an amount of anti-English feeling in the United States which has been quite as great a surprise to some Americans as to most Englishmen. Apart from recollections of ill treatment inherited from Revolutionary days and aggravated by more recent recollections of the Civil War, apart from a certain brusqueness of manner

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characteristic of the Englishman which is not lovable, there are certain qualities in the American character which may account for the sudden revelation which this episode has made, and from which we Americans may well learn a lesson.

The truth is, Americans are a provincial people. It is not a popular thing to say, but truth is better than popularity. Our isolation has been our National safety, but it is also a moral peril. Like a boy who has never been to school and has never brushed against his equals is this Nation. Mexico and the Central and South American Republics are not our equals; and it is no assumption to say that, measured by population, by rapidity of development, by growth in wealth, by commercial enterprise, neither is Canada. There is a certain amount of political humbug in the much-cherished "balance of power" in Europe, but nevertheless there is something healthy in conditions which compel England, France, Germany, Austria, and Russia to recognize each other's prowess and to respect each other's greatness. If we may be pardoned the school-boy's phrase, America has been cock of the walk so long that she has become very "cocky." The perspective of American editors and American politicians is sadly defective. Many of them have come to regard America as the world, and Europe as "effete old monarchies" or "worn-out old despotisms." We have taught ourselves to speak of Europe as "the old world," much as a not too respectful youth speaks of his father as "the old man." This provincialism has been painfully apparent lately in some of the speeches of Senator Lodge and Senator Frye. It is impossible to conceive of a man of breadth of scholarship and culture, like Sumner or Lowell, making such speeches. It is to be hoped that we shall grow wiser as we grow older. We are as yet very young.

This provincialism has been intensified by a commercial rivalry far from generous. Protection to American industries may have increased wages, but it has done so by building a wall between America and the Motherland. It is not possible to shut Great Britain out from our markets and take her into our hearts, to treat her as a commercial enemy and a political friend. If our Constitution did not forbid the Legislature of one State of the Union from discriminating against another State, we should long since have had not only commercial walls erected, but commercial animosities developed. If Chicago and St. Louis could legislate against each other, the war between those cities would not be a mere war of words conducted by jocular newspapers. You cannot legislate against a country without creating by the very process suspicion and ill will—not in the country legislated against, but in the country enacting the legislation. Twenty years of reciprocity with Great Britain would make the two peoples one in everything but political organization. We believe that it would enhance the prosperity of both countries—that the people of both countries would be the richer for it. Certain it is that so long as the proscriptive policy is pursued, so long the peacemakers will have to overcome, not only the natural belligerency which man has inherited from the brute, and the historical antipathies which Americans have inherited from a past epoch, but commercial antagonisms kept alive by legislation the avowed object of which is to discriminate against the Englishman as a dangerous commercial foe.

Meanwhile let us hope that this sudden ebullition of before unsuspected malign feelings will help to eradicate them, and that, having perceived whither they were leading us, we may be put on our guard against encouraging or even allowing them in the future.

War or Law?

Two weeks ago, in its issue for February 1, The Outlook endeavored to point out that there is in history, precedent, and legal opinion warrant for the belief that a permanent Court of Arbitration may at an early day take the place of war as a means of settling international differences. An Anglo-American Court of Arbitration would be the first natural step towards the permanent peace of Christendom. There are indications that the establishment of such an Anglo-American Court of Arbitration is a practical possibility. A strong Committee has been formed in London to consider and urge permanent arbitration, and in this country it is likely that a similar strong National Committee will soon be organized. Preliminary committees are being formed in Chicago, Philadelphia, and New York. In Chicago the call which we print below has been signed and issued by such representative men as Mayor George B. Swift, Lyman J. Gage, Marshall Field, Philip D. Armour, Marvin Hughitt, Cyrus H. McCormick, and Franklin MacVeagh. This is in line with the deepest conviction of The Outlook, often expressed, and we urge our readers to follow the requests of this call with all the activity and influence they can command. It is not an extravagance to say that the successful establishment and maintenance of a permanent Court of Arbitration on the part of the English-speaking peoples of the world would mark the beginning of a new epoch in the history of the human race, and all men ought to crave an active part in so great a historical event. The first step is to get a widespread expression of public opinion and desire; this call provides for that first step:

"A great political campaign is about to be inaugurated, which will absorb the attention of the whole people till near the close of the year. But an issue of larger importance, vastly more momentous, both for the near and the remote future, than those involved in any Presidential campaign, is before us. Shall the English-speaking people of the world be friends or enemies? Shall there be constant possibility and menace of destructive war, or shall there be assured and established peace, with honor and justice? The suddenness with which the possibility of hostilities broke upon the people of the United States and Great Britain, wholly unexpected, profoundly disturbing, fraught with peril to the enlightened character of both nations, to civilization, prosperity, property, and human life, is sufficient reason why the people of both countries should employ their strength, not in preparations to destroy each other, but in assuring peace between the two nations upon eternal and immovable foundations.

"On the twenty-second of this February, the people of the United States will celebrate the birth of George Washington. Let the people make that day even more glorious by inaugurating a movement for cementing all the English-speaking people of the world in peace and fraternal unity.

"We therefore suggest and propose that the people of all cities and towns of the Union, at their meetings to celebrate the birth of Washington, or at special meetings called for the purpose on the Sunday afternoon next following, or in the meetings of their societies, clubs, churches, social, religious, or commercial organizations nearest in time to Washington's birthday, shall embody their views, each assemblage in its own way, on the following questions:

"1. Do we wish the Governments of the United States and Great Britain, by formal treaty, to establish arbitration as the method of concluding all differences, which may fail of settlement by diplomacy, between the two powers?

"2. What is our opinion of war as a mode of deciding controversies between the United States and Great Britain?

"Dr. William C. Gray, 69 Dearborn Street, Chicago, and William E. Dodge, 11 Cliff Street, New York, will receive the proceedings, which should be sent in duplicate, and arrange them for transmission to the President of the United States and the Queen of England.

"We request our newspapers, religious and secular, if this proposal shall appear to them to be good and wise, to give it their sanction, and urge the people in all parts of the Union to consecrate this celebration of the birth of Washington to this cause, by taking appropriate action on that day, or upon convenient occasions clustering around it."

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Christ's Teaching on Social Topics

III.—War or Peace?[1]

By Lyman Abbott

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.—Matt. v., 39-41.

In considering special instructions of Christ we must guard ourselves against a not uncommon misapprehension. Christ's laws are not to be interpreted as statutes. When he says, If you are smitten on one cheek turn the other cheek also, that is not a statute, and it is not fulfilled by turning the other cheek also. It is an illustration of a principle. Jesus Christ did not come into the world to prescribe certain rules for the regulation of conduct. He came to instruct us in certain great fundamental principles, which we are to apply ourselves to all the varied relations of life, and to inspire a new spirit, in which we are to make such applications. It is as we understand these principles and apply them to the relations of life, as we receive this spirit and carry it out in the relations of life, that we are Christ's disciples.

The social order is impinged upon and attacked by various hostile forces; among others, by combativeness as a faculty, and by quarrels and wars as outward phenomena resulting from that combativeness. Christ tells us how we are to regulate this combativeness; how we are to deal with the contentions that grow out of its ill regulation. In the text which I have read—only one of the texts to which I shall refer to-night—he lays down the first principle—non-resistance.

If you will consider this text carefully, you will see that it covers the three forms of wrong under which men often suffer. "If one shall smite thee on the right cheek, turn to him the other also." That is a personal wrong by one individual on another individual by force. "If he shall sue thee at the law and take away thy coat, let him have thy cloak also." That is a wrong through forms of law. "If he shall compel thee to go a mile, go with him twain." That is a wrong inflicted by a despotic government. For, under the Roman Empire, it was possible to demand the service of an individual in time of peace, as now our country may demand personal service in time of war. And Christ takes these three illustrations of the three forms of wrong—personal violence, wrong through courts, wrong through political despotism—and sets over against them, as the means of meeting them, non-resistance. He sets at work, in other words, a new force in the world. It is what Milton has well called "the irresistible might of meekness." It was before unknown, absolutely unknown.

If we ask what Christ means by these words, we have but to look at his life. He lives under a despotic government, and it sends out its officers to arrest him. He surrenders himself and is led away. And when one of his own disciples would resist the band, though he says, "I could have twelve legions of angels to rescue me," he will not. He condemns resistance. "He that taketh up the sword shall perish by the sword." He is brought into the court. It was a well-settled principle in the Hebrew courts, as it is with us, that a man accused could not be called upon to criminate himself. Those who accused Christ were unable to find any two witnesses that would agree in their testimony against him; and, finally, the High Priest calls Jesus to the stand and administers the oath to him: "I adjure thee by the living God that thou tell us whether thou be the Son of God or no." He protests: "If I tell you, you will not believe me." Yet he freely bears his testimony, declares that he is the Son of God, and is led away to his death. In this trial, and following it, he is beaten, spit upon, scourged. He offers no resistance. Each of these three forms of wrong he submits to—the wrong of a despotic government, the wrong of a court of law, the wrong of personal violence.

Is there, then, to be no resistance to wrong-doing? Many have adduced this principle from these words. And yet, if we look at the life of Christ, we shall see that he sometimes did resist wrong-doing. When he went up to the Temple, a corrupt and wicked government had put cattle in the one court where the Gentiles might go. He did not merely utter a verbal protest against it; he wove a whip of small cords of the straw that was at his feet, and, with flashing eye and with thunderous tones, drove the frightened traders from the Temple, and with them the cattle, and overturned the money-changers' tables, and left the money to roll about the floor. When the Temple band came to arrest him, and his disciples were asleep before the gate, he went forward, and put himself between the band and the disciples. They fell backward to the ground, it is said. For the moment he confronted them and held them at bay, that his disciples might escape, and then, and not till then, surrendered himself. Christ used force to defend others, but never to defend himself. The fundamental principle in Christ's teaching is this: Love may use combativeness; selfishness may not. The wrath, says the Book of Revelation, is the wrath of the Lamb. There is a combativeness of love which is legitimate. If the highwayman demands my purse, I may hand it over to him rather than take his life; and I frankly confess, were I ever so brave, I think I would rather go without my purse than go with the blood even of a guilty man on my hands. But if he assaults my wife, or my children, whom God hath put in my keeping, that is another matter; then if I do not defend them whom God has put under my defense, I shall be recreant and a coward. Love may fight. Selfishness may not. Our lives are so intertwined with one another that it is often impossible to tell whether you are defending yourself or another. It is spirit, not rule or regulation, which Christ prescribes, and this is the spirit: Love may fight; unselfishness may not.

To a considerable extent modern civilization accepts this principle. In a barbaric community every man carries a pistol in his hip pocket. We civilized communities do not. We trust other men to be our defenders and protectors. Disinterestedness defends the unarmed from wrong-doers. Even pride, passion, selfishness, go not armed.

Suppose, however, the quarrel has broken out, the contention exists; what then? Christ has told us what then. Your neighbor has something against you. Do not go to church; you have something more important: leave your gift before the altar and go your way; first be reconciled to your brother, and then come and offer your gift. Before the prayer-meeting, the church, the devotional exercise, is this duty: Seek out the man who has something against you, and endeavor to be reconciled to him. You have something against your neighbor. He was the aggressor. What then? Still the same instruction. If you have anything against your neighbor, seek him out and try to be reconciled to him. But this you have done. You did it yesterday, and the day before, and the day before that. You have done it until you are tired. But you are not to get tired. Seven times a day? I think most of us would get tired after we had tried the experiment seven times a day; but we are told to go on, not only seven times a day, but until seventy times seven. Your enemy has wronged, not you, but your friend. You could stand an insult leveled against yourself, but he has insulted the one dear to you. That you cannot stand. Christ is going with his disciples on the way to Jerusalem. They pass through a Samaritan village. The village refuses them hospitality. The disciples are angry—because hospitality is refused to them? No! because it is refused to their Master. This Samaritan village has shown

[1] Sermon preached at Plymouth Church, Brooklyn, December 15, 1895. Reported stenographically by Henry Winans and revised by the author. For introductory and preceding sermons in this series see The Outlook for January 4, January 11, February 1, and February 8.

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the greatest insult to their Master that any people could well have shown him, and they say, "Let us call down fire from heaven on this village." Christ replies, "You do not know what manner of spirit you are of; we will go on to the next village." That is Christ's method of settling contentions. Meet wrong by the irresistible might of meekness. Seek reconciliation when the wrong has been done, whether you have done it or the other has done it. Do not weary because you fail. Try over and over again. And if it is your dearest friend that has been wronged, still seek by pacific methods to secure peace on earth, good will among men. Only as God has reposed in you a solemn trust to stand as the defender of others—as the President of the United States, as the Governor of a great State, as the mayor of a great city, as the father of a family—only as you are intrusted to serve others, and love springs armed, enter into war.

Is there anything else we can do? Yes! "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." You are not a very good judge, since you are interested. Are you willing to trust your neighbor to determine what is right when his interest runs against your interest? None of us are. We want an impartial judge. Christ says, if you and your friend cannot get together by amicable means, through conciliation, take some impartial friend and try to get him to settle it. That is what we call arbitration. First, conciliation. Next, arbitration. And, suppose that fails, suppose he neglects to hear them, tell it unto the church—that is, to the community to which you belong. That is law. First, conciliation; next, arbitration; thirdly, law. "If he neglect to hear the church, let him be unto thee as a heathen man and a publican." What is that? Why, in the old Jewish conception, it was, let him alone. If you cannot secure his friendship by personal effort, try to do it through the intervention of others; if you cannot do it through the intervention of others—if every attempt has failed—then, and only then, says Christ, let him alone. That is the end. Do all you can, and when you can do nothing more—do nothing.

I believe these principles are equally applicable to conflicts between classes and conflicts between nations. To their application to conflicts between classes—that is, to the industrial war—I shall have something to say next Sunday night. In the few moments that remain to me now I speak of their special applications to nations.

Under the benign influence of Christianity war has been very greatly mitigated. When Christ was teaching upon the earth, war was the only method recognized of settling difficulties between individuals—practically the only method. At a far later time than that, not only were difficulties between individuals settled by war, but difficulties between families; and family feuds continued century after century, making great rifts in the community. These family feuds grew into wars, and all Europe was desolated in the Middle Ages by such private feuds between nobleman and nobleman. There were at first no laws of war; captives were tortured, then killed, then taken as slaves. The flag of truce was unknown; laws of chivalry were unknown. In pagan times war was the hellish passions of men let loose. The first influence of Christianity was greatly to mitigate war, to bring it under regulation. It is not what it once was—barbarism let loose. And yet do any of us realize the cost of war? Do we remember that the cost of the Napoleonic wars was five thousand millions of dollars? Do we realize that to-day the people of Europe are paying two-thirds of their taxes for war—that is, for interest on war debts and for maintaining war armaments? Do we realize what war means in tears and widowhood and desolated homes and waste of every kind? Do we realize what it means in passions of hate let loose? War? What is war? "Murder in uniform," says Douglas Jerrold. "The trade of barbarians," said Napoleon the Great. War is relapse from Christianity to barbarism. It is carrying the pistol again in the hip pocket. It is the relapse of the nation to the wild beast. It is going back to the savagery of the wilderness. It is against all the traditions and all the glorious history of America. I impeach the man who seeks to inflame the passions of war as being emphatically and characteristically un-American. For the history of America has been the history of a great peace society. It has sought to solve the problems of life, first, by conciliation—diplomacy; secondly, by arbitration; thirdly, by law. It has never—with one exception—taken up war except as war was forced upon it, and that one case is a blot upon our escutcheon. In seventy-nine years seventy-nine great international disputes have been settled by arbitration; some forty of them through the influence of America, which in all these years has led the van in the peace procession. It would be the disgrace of our age if we now suffered America to fall into the rear. I know there are worse things than war. Anarchy is worse than war, because anarchy is force without law, and war is force under law. An armed force is better than an armed mob. But war is the last resort of love when all other resorts have failed.

We have not only been a great peace society in our influence on other nations, but this principle has made this continent prosperous beyond all others. We are a nation composed of forty-four different nations, and in the last century we have had between thirty and forty quarrels between the separate States which would have made war if we had not been a peace society. We have adopted on this continent Christ's principles—first, diplomacy; second, arbitration; third, law—and the only great war we have had on this continent was because the Southern States would not stand by the contract, because when the great court of arbitration pronounced its decree and the people said, "This man shall be President," certain parties to the contract said, "He shall not." In such case there is nothing left but to enforce the decree of the court. These forty-four great States submit all their controversies to a Supreme Court of the United States, and abide by its decisions. History has written no more splendid chapter in the history of nations than that which it has written within the last year. An income tax is passed. Half the Nation think it unjust and unconstitutional. The other half think it most essential, just, and entirely constitutional. Pecuniary interests amounting to millions of dollars are at stake. Passions are inflamed. It is settled for us, in the first place, not by the decision of the Supreme Court, but by the indecision of the Supreme Court. And because the Supreme Court does not say it is unconstitutional, we prepare to pay our income tax; and then when one of the judges changes his mind and concludes, on the whole, that it is unconstitutional, all the men who say it is essential justice submit; and the country goes on in peace without the tax, despite an inadequate revenue and almost bankrupted treasury. We are a prosperous people, partly because we are a new land; partly because we have untold and before-undiscovered wealth; but for the most part because the energy, the power which Europe puts into arms we put into the plow and the spade and the harrow. The man who is attempting to beat the plow and the pruning-hook into spears and swords is the enemy of his country; he sets himself against all its splendid and glorious history in the past.

In successive steps we have adopted Christ's method for settling personal disputes: first, conciliation; next, arbitration; finally, law. We have still further, on this continent, embodied this spirit in our United States Constitution. All questions at issue between the different States are settled by an impartial tribunal. The time is fully ripe for the third step in this process of substituting pacific for warlike methods of settling national controversies. Diplomacy settles many. Arbitration has settled many. The next step awaits consummation; America and England are the countries to take that step—the organization of a permanent tribunal with authority conferred by both countries for the settlement of all disputes which may arise between them. It is not necessary for me here to discuss the organization of the court or the methods of procedure. It is enough to say that the difficulties to be overcome are

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not greater than those which have been already overcome in applying the same principles, in the same spirit, to the settlement of personal quarrels and inter-State controversies.

In 1775, one year before our Declaration of Independence, the greatest statesman of England plead in vain with the English people for the application of this Christian principle to the settlement of a growing dispute—Edmund Burke in his great speech on Conciliation with America:

> My proposition is peace. Not peace through the medium of war; not peace to be hunted through the labyrinth of intricate and endless negotiations; not peace to arise out of universal discord, fomented from principle, in all parts of the empire; not peace to depend on the juridical determination of perplexing questions, or the precise marking the shadowy boundaries of a complex government. It is simple peace; sought in its natural course, and in its ordinary haunts. It is peace sought in the spirit of peace, and laid in principles purely pacific.

It was because the Jingoes of England in 1776 would not listen to the wise counsels of their greatest statesman that the empire was dissevered, and for a hundred years, and even now, bitterness between the mother country and her child was engendered in the hearts of men and women. May America learn the lesson it ought to have learned in its cradle, and heed the words which its great defender in the English Parliament spake to it—"My proposition is peace;" and the other words of its own greatest warrior (for true warriors always dread war)—"Let us have peace."

Mutation

By Priscilla Leonard

Deep is the heart of human kind;
Vain are the thinkers who would find
A perfect symbol for its thought;
Vainly the final word is sought.
There is no line of human creeds
But tells its tale of human needs,
Yet still, from age to age, they change.
The future to the past is strange,
And the yearnings of each day,
New doubts that stir, new hopes that sway,
Shall be embodied, endlessly,
In creeds to be, and yet to be.

"American Dislike for England"

From the London "Spectator" for January 25

To a very large body, nay, to the vast majority of Englishmen, one of the most painful aspects of the present controversy has been the evidence afforded that Americans seem utterly unaware of the strong feeling of friendship felt here for their country—a feeling rising in many minds to something approaching passion. The ordinary untraveled American has clearly never realized that the old country looks with intense pride and sympathy on the splendid daughter-State. We know that within the Union dwell the majority of those whom Carlyle so happily called "the subjects of King Shakespeare;" and we feel that the Anglo-Saxon race can never "give its heart its rights" unless the two great branches are brought into harmony, and America can claim a share in the glory of Nelson and Scott, while we take ours in Washington and Lincoln. It is not too much to say that no class here, rich or poor, is without the warmest feeling of sympathy for America. An English public man who showed hatred of America, or insulted her in his speeches or his writings, would at once lose his place in the national respect—would be drummed out of public life. No poet could direct his verse against America; no man of letters attack our kinsfolk as a nation, or express a desire for the downfall of the Union. The satirist might make fun of the American as he makes fun of the Yorkshireman or the cockney, but anything like a desire to insult the national honor, or to rejoice at the difficulties or misfortunes of America, would most certainly be treated with indignation. The notion of an English Minister or ex-Minister, or even of an English M.P., prophesying the downfall of the American Union and dwelling on it as a source of gratification for his country, is simply unthinkable. The man who gloated over the notion of America's ruin would be hissed as a traitor to the race. But though the knowledge of this friendly feeling is such a commonplace with us, it seems to be undreamt-of in America. There, not only is a great deal of hatred and contempt expressed for the old country, but the people at large seem genuinely ignorant of the good feeling for America which is so general and so genuine here. That the Americans should believe that they hate us, or at any rate should profess to do so, is a very grievous wound to Englishmen; but if it is so, well, all we can do is to wait in the hope that a better feeling will some day arise. Love is not to be compelled, hired, or bought. What, however, is bitter beyond bearing is the thought that the Americans not only do not like us, but do not even know that we like them. As a proof that this is so, let us quote the following extract from a very able Boston paper of good position, the "Youth's Companion," sent by a correspondent. The "Youth's Companion" begins by saying that—

> The London "Spectator" recently remarked, with epigrammatic terseness, that "war between England and the United States is civil war."

It goes on to quote another passage from these pages, written early in last October, which we venture to think was not regarded here as in the least overstrained:

> Even if the cannon were ready to fire, and the gunner's hand on the lever, there would be in the end no war, for on each side of the Atlantic there are millions of quiet, plain, undemonstrative men who would forbid the outrage, and declare that, come what may, humiliation or no humiliation, right or wrong, there should be no war.

Note the American newspaper's comment on these words:

> This is most unusual language. It implies so strong feelings of friendliness and fraternal love towards this country as to render war between the two nations impossible. It assumes that these feelings are reciprocated by the people of the United States. It is certainly true that Americans have a deeper friendship for England than for any other country. Whatever politicians may say, there is and can be no hatred between the two peoples. But it is surprising to be told that if events were to occur which would ordinarily lead to war, a controlling part of the English people would insist on peace. And it is as pleasant as it is unexpected to be assured by so influential and well-informed a journal that the sentiments of those who rule in the mother country are so friendly towards us.

The "Youth's Companion" concludes with the remark:

> Let us send back a Christmas message to Old England that our hearts also are filled with peace and good will; and that never by us shall a step be taken to encroach on her rights, or to raise the question whether she must go to war with us to maintain them.

The correspondent who sends us this extract dwells upon the astonishment, evidently quite genuine, expressed at hearing that the English have very friendly feelings towards America. "Your remarks," he says, "appear to them 'most unusual,' 'surprising,' 'unexpected.' Why are they so completely in the dark as to the real sentiments of the English people?"

To show that we are not exaggerating the extraordinary difference in feeling between Englishmen for America and Americans for England, we should like to draw attention to the things which are taught about the mother country in the elementary schools of America. In the January number of "Blackwood" a very interesting account is given of the spirit of ill feeling towards England which is inculcated in the minds of the children of the States. In the school histories the children are made to regard England as a hateful tyrant who "treated the settlers as an inferior class of people," and who, without respect of law or justice, robbed and oppressed them. The writer in "Blackwood" quotes, for example, the accounts of the

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so-called Boston Massacre, where a fight between a guard and a crowd of assailants is represented as the act of tyrants who delight in shooting down people in the streets. We do not, of course, mean for a moment to defend the policy of King George's Government towards America; but if Americans were as anxious as we are to forgive and forget that civil war, they would surely not try to keep open these old sores. We try honestly in our histories not to misrepresent the desires and aspirations of the colonists, nor to distort their acts; surely Americans might do the same in regard to ours. As an example of the tone of feeling towards America which Englishmen desire to see their children brought up in, we may quote from a school-book issued by Messrs. Macmillan, entitled "Industrial and Social Life and the Empire." The work, intended both as a reading-book for elementary schools and as a class-book for continuation schools, deals with the life and duties of the citizen. In the part which is concerned with the duties of the citizen in regard to countries outside the Empire, a special section is devoted to the duties of the British citizen towards the United States. The chapter begins with these words: "We have dealt with our duties towards the Empire. We must now say something about those towards foreign countries. Before doing so, however, we must speak of a nation which no right-feeling Englishman will ever call foreign. That nation is the United States of America. It is peopled by men of our blood and faith, enjoys in a great measure the same laws as we do, reads the same Bible, and acknowledges like us the rule of King Shakespeare." The work goes on to describe how we lost America: "At one time the United States consisted of English colonies, but about one hundred and twenty years ago the Government foolishly tried to interfere with the colonists, and would not allow them to have control over their own affairs. Accordingly the men of the New England on the other side of the Atlantic determined to set up for themselves, and after a fierce struggle became independent. This unhappy war for a long time left bitter memories, but now (God be thanked) the English on both sides of the Atlantic have become friends again. Though we must ever deeply regret that the American English should have parted from us in anger, we cannot but feel that their country has become so vast that it probably would have been necessary for them in any case to establish a separate government. All, then, that we need be sorry for is that the two halves of the English-speaking race did not part in kindness, and did not agree that in some form or other they would acknowledge before the whole world that their people were brethren and not strangers. But though the war of a hundred years ago made this acknowledgment of an essential brotherhood impossible for many years, there is no reason why in the time to come it should not be accomplished." The passage from which we are quoting ends with the declaration that it would be quite possible for the people of the British Empire and of the United States to enter upon an agreement, placing their relations on a footing quite different from that which belongs to foreign States, and acknowledging thereby their common origin. "Some day this will doubtless be accomplished. Till it is, every English-speaking man, woman, and child should look forward to the event and do his best to bring it about. Let us remember, then, that the United States is not and never can be in reality a foreign country, nor an American a foreigner. They and we are one flesh." That prominent publishers like Messrs. Macmillan, anxious to have their books widely used in schools, should have issued a work containing such expressions in regard to America; that none of the reviews of the book—we have authority for this statement—should have objected to the passage regarding America; and that the London School Board, after the usual consideration, should have placed the book on their list, is surely proof that there is no large section of the English public which desires to be fed with hard words about America.

One cannot dwell on the facts represented here without being drawn to ask the question, "What can we do to make the Americans feel more kindly towards us?" We believe that the answer is, "By getting them to realize what we feel towards them." It is the prerogative of kindly feeling, if persisted in, to kill unkindly. The Americans largely express ill feeling towards us because they have been taught that we hate and despise them. When they realize that this is not so, as they will in time, there will be a strong reaction in favor of substituting friendliness for hatred. All we can do is to persevere in giving expression to our feeling of affection. We must not allow our good will to be conquered by their expressions of dislike, but must instead dwell upon such signs of good will as have appeared side by side with those of a different character. America is a big place, and Brother Jonathan is a very busy man, but in the end he will become alive to the true feeling over here. When he does, depend upon it we shall see an enormous change in American public opinion. Meantime we must remember that millions of Americans have been taught to believe that the English nation is still entirely composed of men like Lord North and George III., and that those who know the contrary too often regard their knowledge as a secret which it would be unpatriotic to betray. Still, as we have said, the truth will some day leak out, and then the two nations will be equally anxious to substitute affection for dislike.

Why the Sultan is Responsible for the Armenian Massacres

By an Armenian[1]

According to the Koran, the Sultan is the absolute and only representative of both State and Church, embodying in his own potentiality the duties and responsibilities pertaining to the government of both. Under the two preceding reigns of Abdul Medjid and Abdul Aziz, the responsibility of the government of the State was delegated, in large measure, to the Porte, and as there were many enlightened statesmen then in office, the more rigid demands of Mohammedan law received a liberal interpretation, and were held in corresponding abeyance. But when Hamid II. ascended the throne, being a Pharisee of the Pharisees, a Mohammedan of the Mohammedans, he resolved to do away with anything like interference, and take the whole responsibility upon himself. Therefore he dissolved the so-called parliament created by Midhat Pasha, and proceeded to govern by his own theocratic, autocratic will. Henceforward the Sultan alone was to be Sultan, and the officials were to be but puppets pulled about by the will of their imperious master. As, in the eyes of Allah, there is nothing great and nothing small, but all things are of equal importance, so it is with the chosen of Allah who reigns at Stamboul. From the appointment of a policeman in Erzeroum, or the regulation of a theater in Stamboul, to the greatest affair of state, the Sultan is supreme. He alone orders everything, sanctions everything, superintends everything, to the minutest detail. Nothing is so common or trivial but that it must be brought before him for his signature and approval.

As an instance of this, Mr. Stead relates that the British Ambassador told him that he was unable to get his steam-launch repaired in the Turkish dock-yard, at his own expense, without the matter going before the Sultan for approval. Another ex-Ambassador said that, in an interview with the Sultan, the latter complained of overwork, and pointed to a great pile of papers on the table awaiting his examination and decision as to their disposal. The Ambassador, glancing his eye at these important documents of state that were taking so much of the Sultan's precious time, found that the top one consisted of proposed regulations for a café chantant in Pera. If such trifling affairs cannot be settled without the Sultan's personal supervision, surely no state affairs, no wholesale massacres, could occur without his approval and consent, as his personal government is absolutism.

This is recognized and openly asserted, not only by the

[1] Author of "The Evil of the Turk," in The Outlook for August 24, 1895.

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soldiery and Kurds who took part in the massacres, but even by the highest court officials, those who were holding the closest relations to the Sultan. Take Nazim Pasha's testimony, for instance—the Minister of Police. When the Patriarch Izmirlian sent his secretary to Nazim Pasha to reclaim the circular note which he been obliged to issue against his will by the pressure of the Porte, exhorting all Armenians in Asia Minor "to keep quiet and lend themselves to no promoting of disturbances," accompanying his request for the return of the note with the explanation, "It would be an insult to my people to send such a note to them, when they are dying by thousands on the roadsides," Nazim Pasha replied, "You are quite right," adding, "Even the Hamidieh Cavalry are turning against him." "Against whom?" asked the secretary. "Against the one who ordered all this," was the suggestive answer of the Minister.

This is but one instance of many in which even the high officials refer to the Sultan as the instigator and promoter of all the massacres which have drenched Armenian soil with Christian blood. The object of the Sultan's instigation of the massacres has been primarily to diminish the number of the Armenians in those sections where the scheme of reform was to be applied; secondly, to scare the missionaries away from the country (as shown by the suggestion to the United States Minister by the Sultan that the missionaries be urged to leave their posts on account of the danger); lastly, to prove to the European Powers that he was correct in his statement to them that "if the foreign fleet forced the Dardanelles or enforced the scheme of reform, the Moslem population would become infuriated, there would be bloodshed, and he could not answer for the consequences."

That the latter statement was but another of the Sultan's many picturesque fictions is easy to prove to any one at all familiar with the history of a genuine Mohammedan uprising. In that case no quarter is ever shown to any Christian. Greeks, Jews, missionaries, friends or neighbors, all alike become the object of the sword. In the recent massacres neither Greeks nor missionaries were killed, though in many cases they were left without protection, and many instances are on record where Armenians fled for protection to their Turkish neighbors, and were accorded it. In one instance a Kurdish chief near Palu notified an Armenian neighbor that a massacre was going to take place at such an hour of such a day, and he had better be on guard. Wisely, the Armenian took his advice, and, appealing to the Kurdish chief himself for protection, was taken by him to his home and kept until the massacre was over. These instances, a few of many, go to prove that the massacres were not the result of religious fanaticism only, but that they were in response to orders direct from the palace. The Sultan's denial proves nothing. Even allowing that the massacres are not prompted by his choice, but by his officials, he is still to be blamed, for the choosing of the officials is of his own option. In order to vindicate the rôle he has assumed of the "upright judge," he ought to punish his officials instead of rewarding them. It is a well-known fact that in Ak-Shair, near Nicomedia (Ismid), when the massacre took place, he not only rewarded the faithful executers of his absolute will, but one Turkish official, more humane than the rest, declining to comply with the Sultan's brutal orders, fell from the Sultan's grace, and was recalled to Constantinople, there to "eat the bread of repentance." Hamid II. cannot escape the verdict of civilization and history that places him on the calendar with Nero, Caligula, Alva, and Bloody Mary, those other promoters of butcheries.

This truth comes to us more and more the longer that we live, that on what field or in what uniform or with what aims we do our duty matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, somehow do it faithfully, makes us good, strong, happy, and useful men, and tunes our lives into some feeble echo of the life of God.—*Phillips Brooks.*

The Principles of Decoration

By Candace Wheeler

"The dearest thing on earth, in this day of dear things, is a beautiful home-interior."

This was said at a luncheon party in a house which everybody admired; and every guest immediately assented. We assented partly because we believed it, and partly because Mrs. Wetmore, who apparently spent more money in making her beautiful home constantly more beautiful than in anything else or in all together of the things she did, said it. Our hostess alone hesitated.

"In one sense, yes," said she, "because an unbeautiful home can never be as dear to one's heart as a beautiful one; but that it is necessarily the most costly—no." We all stopped to listen, for these two were representative women—leading women, in fact—and what they said was generally worth consideration. Moreover, each of them lived in beautiful surroundings, although the character of one house was rich to prodigality, and the other simply and satisfactorily beautiful.

"You hesitate in acknowledging it, Mrs. Brice, because your taste alone would make anything lovely," said Mrs. Wetmore.

"But what is taste?" said our hostess. "We talk of good taste and bad taste as if they were like good looks and bad looks, something born with us. I think myself it is simply good sense in selection—the application of momentary philosophy to circumstances. One buys a thing which is to fit a certain place, not alone because it is beautiful, but because it fits the circumstances and is beautiful."

"You may prove that good taste is only philosophy applied to every-day things," said Mrs. Wetmore, "but all the philosophy in the world will not make a beautiful interior! Think of Mrs. Stanton Greg, the most philosophical woman we all know"—every head around the table nodded like a Chinese mandarin—"and look at her house!"

Everybody laughed.

"But where does she apply her philosophy?" said our hostess.

Every one looked ready to answer.

"Yes, I know! everywhere in her life, except just in the interior aspect of her house. Possibly she is right, but my own opinion is that it is absolutely demoralizing to children to grow up in a bare and ugly house. They love beauty, and choose it from the time they are born. One of the first words they learn to say is 'pretty,' and they apply it almost unerringly to a flower or a kitten, but never to an ugly toy! I believe we should find the love of beauty a moral force, if we seriously considered it as one."

"That may be true," said one of the guests, "but I am interested in the first proposition. Mrs. Wetmore said, 'Nothing is so costly as a beautiful home-interior,' and Mrs. Brice says 'not necessarily so,' and I am sure we should all be glad to have her prove it."

Everybody at the table smiled approvingly, and the hostess looked a little self-conscious and disturbed.

"I hate to be preachy," said she, "and it would take all the talk of the hour to prove my position, so I will vacate it."

"No, no!" we all exclaimed, and some one moved that the table-talk for that day be devoted to interior decoration; and the motion was carried unanimously.

"On your heads be it!" said our hostess, "but I really did not ask you to hear a lecture, and now I am going to beg you to say frankly, all in turn, if you like this room, and why you like it;" and she looked at Mrs. Wetmore.

"If you ask me," said Mrs. Wetmore, raising her eyeglass and looking from walls to ceiling and back again at the table, "I like it because it is perfect in its way, and because I never should have thought of doing it." The hostess took a pencil and wrote a word on the tablecloth in front of her, and passed the inquiry to Mrs. Place, who sat next.

"Yes," responded she, "I like it, of course—anybody would; it makes me think of a china plate, it is so abso-

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lutely clean-able." The hostess wrote down another word and passed the inquiry.

"Yes," said the next one, "it is the prettiest dining-room I know, and it all goes together so well—the walls and the curtains and the plates and the table-linen; it is like a nice water-color." The hostess wrote another word and looked at me. I had been studying it as the inquiries went around, and indeed before. It was a room that was apparently within any one's reach; a white room which seemed full of sunshine and warmth, with a glitter like gold in it; yet it was on the north end of a small, plain house, but was as light and dainty as a crystal box with gilt mountings.

The ceiling and walls were white, and there was a white wainscot of painted wood in narrow panels. Above the wainscot some kind of white cloth—unbleached muslin, I decided—went up to within a foot of the ceiling and was finished with a picture-molding, and all the woodwork was creamy, lustrous white. There were brass knobs on the doors, and an old English hob grate in the chimney-place, with fluted brass columns and fender, and a little flicker of soft coal burning in the grate, and brass candle-sticks on the mantel-shelf—five in a row.

There were three windows in the room, and each had a large pane of yellow, half-opaque glass set as a transom at the top, and below that, on the two side windows, a small curtain-bar and thin yellow Varona silk curtains looped from them. In the middle window, which was uncurtained, on a shelf level with the sill, stood a great yellow Spanish jar, and from that two long branches of English ivy were trained on each side of the window, encircling it like a wreath, while flat against the glass was stretched a thin yellow scrim curtain, flowered in damask of large design. This whole end of the room was like a sheet of transparent gold with an ivy decoration set in the middle of it.

On the white sideboard opposite the chimney-piece were a strip of yellow damask, a row of yellow crystal finger-bowls, and a brass samovar. The white damask table-cover had a yellow silk center-cloth, and a tall yellow crystal glass filled with daffodils stood in the middle. There were yellow hock glasses and gold-colored bread and butter plates beside the white china at each of our places, and the whole thing shone like a buttercup. The floor was covered with a good India rug of yellow and white cotton. There was just one bit of contrasting color in the room, and that was in a beautiful blue water-color—a marine which seemed to stretch in liquid depths over the chimney-piece.

"And you?" said my hostess, looking at me.

"I think all that the others have said," I answered, "and more. It is absolutely the most intelligent treatment of a room I have ever seen. I like the oneness of color, but one often sees that nowadays; it is the intelligence of the application of it that charms one."

"There!" said our hostess, as she wrote down another word; "we have only Elizabeth to hear from, and she is too interested a party to be allowed to testify."

"What have you written?" said we all together, looking at the little group of words on the white damask.

"Some principles of interior decoration," said Mrs. Brice, reading slowly: "Individuality; Appropriateness; Harmony of Color; Intelligent Application."

"What do you mean by Individuality?" asked Mrs. Wetmore.

"You said you liked the room because you never should have thought of doing it in that way, and that meant that it was individual or original, or an expression of personality; Mrs. Place said it was like a china plate, and I call that appropriate to a dining-room; Mrs. Cameron said 'it all went together,' and that is harmony; and Mrs. Gray said it was absolutely intelligent, and, of course, that is a necessary principle of decoration. Now, as I did not do it myself, as it is really professional, I may say that I perfectly agree with you all; and I want to ask Mrs. Wetmore if there is anything costly in the room?—if, when she comes to analyze it, it is not, among all the good rooms she knows, absolutely the cheapest?" Mrs. Wetmore lifted her eye-glasses and took another survey.

"The transoms and the silk curtains," she murmured.

"But those are necessities," laughed the hostess, "and sunshine is cheap at a dollar a yard."

"But the yellow glass, my dear; artistic glass is costly."

"Fifty cents per square foot," protested the hostess. "And, in fact, my theory of good decoration includes not only appropriateness to place and use, but to means. Nothing can be satisfactorily beautiful which implies a strain of the resources—anything which throws the life out of gear; and our home has been done on that principle. I really was not looking for inexpensive decoration because it *was* inexpensive, but because I should have felt it hard to live up to if it had been otherwise."

"That is a very comforting remark," said Mrs. Place. "When I set myself to do a cheap thing, I find myself at the end of it absolutely humiliated; but I believe one need not be humiliated in getting a less expensive kind of thing if it is part of a scheme."

"Exactly!" said we all; and some one suggested that we should make a club for the study of things necessary to perfect beauty and harmony in life, including dress and the table as well as beauty of house interiors; and we are really doing it.

Public Baths and Laundries

By Robert Donald[1]

Editor of "London"

No arguments should be required to prove the value of public baths. They have been appreciated wherever they have been established, and, without making great inroads on the public purse, are one of the causes which have helped reduce the death-rate in large cities. The poor inhabitants of dirty homes, once introduced to the purifying process of a good wash, begin to value cleanliness, and are taught to live under more wholesome conditions. In British towns baths have been regarded as a kind of municipal semi-philanthropic institution. They are public, but not free; they are not expected to involve a great loss, but are not intended to pay. It is now half a century since public baths began to be established, and they exist in almost every town. In London, local authorities representing three-quarters of the total population own public baths, and there are also swimming-baths connected with the Polytechnic Institutes. The London baths have three features: (1) private baths (first and second class—for males and females); (2) swimming-baths (first and second class—for males and females); and (3) public wash-houses or laundries. Laundries have been combined with baths for the sake of economy, but they are equally needful in poor districts. They are equipped with the best washing, drying, and ironing machinery, and are intended for the use of poor women and workmen's wives. Nothing could be much more detrimental to the health of the poor than washing in their homes. The already unhealthy atmosphere is further contaminated, and the discomfort of the houses increased. At the public laundries they can wash for an hour for two cents; the second hour is charged three cents, and the third four cents; after which the charge is twelve cents. The object of augmenting the charge is to exclude professional laundresses, who are not expected to use the institutions at all. A small charge is made for soap. Workingmen's wives have shown their readiness to take advantage of public wash-houses, and the only mistake which has been made with regard to them is that too few are established.

Public baths are not altogether meant for the class who have no facilities for a simple "morning tub." The swimming-baths are patronized by all classes, and the first-class warm baths, the douche and Turkish baths, are frequented by the well-to-do. Liverpool, which is perhaps the dirtiest town in England, provides more variety of bathing facilities than any other town. The charges at its public baths range from nothing and one cent up to half a dollar. At one establishment there are vapor baths, warm salt-water baths, warm and cold plunge salt-water baths,

[1] Previous articles by Mr. Donald will be found in The Outlook for February 1 and 8.

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warm and cold fresh-water baths. There are seven public baths in the city, and the number of people who bathed at them during the last twelve months was 450,000. A few baths were free, and 30,000 school-children bathed for a cent a head. In addition to these baths the city recently established open-air baths (salt and fresh water) for the use of boys under sixteen—providing sheds for undressing, and inclosing the bathing-pond—and this summer 16,000 boys patronized them. Swimming is taught at all these baths gratuitously by attendants who are professional teachers.

In provincial cities baths are managed by a committee of the City Council; in London they are under the control of small commissions appointed by the vestries—the district municipal councils. In the central districts, such as near Trafalgar Square, in Westminster, Bloomsbury, and Piccadilly, the baths are frequented by thousands of people a day, but the baths in the central and business quarters are not representative. Let us take working-class districts. At one of the Islington baths last year—the largest of its kind in London—the bathers numbered 223,544, of whom 27,000 were women. The washers numbered 33,000. There are two other baths in Islington, and more are planned. The parish of Camberwell is served by two large bathing establishments. At one the bathers were 112,000, at the other 195,000, which is equal to the total population. In Bow, a poor district in the East End with a population of 100,000, the bathers were 120,000, of whom 12,000 were women. There are two bathing establishments in the working-class quarters of St. George's-in-the-West, a wealthy parish containing the regions known as Mayfair and Belgravia. The bathers here numbered 276,400. The total population is only 78,000, and the population in the working-class quarter whence the majority of bathers were drawn is about 30,000. The other St. George's —St. George's-in-the-East, which is absolutely the poorest parish in London, and inhabited partly by Jews—has also public baths which received 80,000 bathers. The population is 47,000, which shows that the very poorest classes appreciate public baths. These figures, referring to representative districts of the metropolis, will indicate the popularity of the baths. Women are now frequenting them more than formerly, and, if their attendance is small compared with that of the other sex, it is largely because the same facilities are not provided for them. In many cases they have no swimming-bath.

I have said that public baths are looked upon in a semi-philanthropic spirit by municipal authorities, but as a matter of fact some baths are self-supporting. The older baths in London which have paid off their debt require no subsidy. Others require assistance, not to pay current expenditure, but to meet the interest and repayment of capital. At St. Pancras in a recent year there was a profit. The income was £8,052 and the expenditure £7,501. At St. George's-in-the-East the income last year was £1,615 and the expenditure £1,506, but the receipts included £200 from the local taxes. The income at the Bloomsbury baths was £2,710, and the expenditure £2,784. The debt at these institutions had been paid. In some cases the baths require subsidies to meet the working expenditure as well as to liquidate the debt. The income at the Liverpool baths last year was £7,605, and the expenditure £9,994; at the Birmingham baths the loss was £700; at the Manchester baths it was £3,000, apart from capital charges. It is easily possible to make baths self-supporting, once they are constructed, but it is a mistake to attempt any such economy as will impair the usefulness of the institutions. The error into which English authorities have fallen is in making the charges too high. Apart from swimming-baths, which are on a different footing, bathing facilities are intended for the class who have no baths in their own houses. If such baths cannot be made absolutely free, the charges should be never more than a penny, or two cents. It is absurd to suppose that poor creatures who have little or nothing to eat can afford the luxury of a bath which costs six cents—the cheapest in some London districts. The London authorities have aimed too much at erecting palatial establishments, and not thought sufficiently of the needs of the poor. A magnificent swimming-bath where physical exercise can be obtained and the useful art of swimming learned is good, but less expensive buildings would serve for what I may call washing-baths.

Another error which has been made, in addition to not suiting the charges to the class who most need the baths, and one which is committed elsewhere as well as in London, is that the baths are too much centralized. They are not brought to the doors of the people. Many small baths in the very centers where they are most required would prove far more beneficial than several large establishments. Brighton has attempted this plan with success. It has opened cottage baths in plain buildings, simply arranged, in different parts of the town, and they have proved attractive. Baths erected on this principle need not be expensive. The tendency is to spend an unnecessary amount in construction. By planting baths at the doors of the poor, cheapening construction, and lowering the charges, the object for which public baths exist would be enormously advanced. In Vienna there are municipal baths which are self-supporting on a charge of two cents per bath; but this economical management cannot be always attained. The ideal public bath would be one in which there would be only two tariffs—nothing and one cent, or at most two cents. The leading public bath architect in England, Mr. A. Hessell Tiltman, strongly advocates a system of decentralization in bath provision, including free baths on occasions to certain classes. The cost which would fall on the public would be somewhat increased, but it would bring a good return in the promotion of cleanliness and physical comfort among the people.

The Home Workshop[1]

By Charles Alpheus Bennett
Professor of Manual Training in the New York Teachers' College

Every boy should have a workshop. This may be a large room equipped with a long bench and a variety of tools, or it may be a corner of the woodshed with a deal table and the lower drawer of an old bureau; the important thing is that he have a place in which to work and another place for storing his tools, so that they may be out of the reach of adventurers who would use them improperly or borrow and forget to return them. Having such a place, he should be led to realize that the shop is his and that he is responsible for its order and the condition in which the tools are kept. On the other hand, every parent should realize that a boy cannot properly be held responsible for things over which he has no control. When there is no lock on his tool-closet, he is not, presumably, to blame if the servant uses his quarter-inch chisel for a screw-driver, or his new gimlet to bore holes in a brick wall. If he has no closet at all for his tools, but is obliged to keep tools, nails, and odd pieces of hardware together in the same box, he certainly should not be scolded because some unknown person overturns the box and breaks his plane. The parent should see that the boy has a closet with a lock on it, or some other safe place in which to keep his tools.

The shop should contain a rigid, durable, convenient bench. By a rigid bench is not meant a heavy one; a bench may be light yet very rigid if its design requires the material to be placed where it is most needed. To be durable the bench must be made of a hard, close-grained wood, like maple which has been thoroughly seasoned. To be convenient it must have a good vise and a closet for tools, which may be above the bench and fastened to the wall of the room. In the space beneath the bench may be placed drawers for holding nails, screws, and other hardware and supplies. Nails and screws may be kept in one drawer and arranged in small cardboard or wooden boxes according to sizes; screw-eyes, screw-hooks, hinges, catches, and bolts may be arranged in another; wire, twine, and miscellaneous supplies in a third. Everything should have a definite place and should always be found in that place and no other. It takes some time to put a tool in its place

[1] See the article on "How Shall a Boy be Introduced to Tools?" in The Outlook for January 25.

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when one has finished using it, but less valuable time is required to do this than is often spent in hunting for the tool when it has no definite place or has been put where it does not belong.

But the boy who is obliged to use a corner of the shed for a shop may not be able to get such a bench. He can, however, have the use of a heavy kitchen table on condition that he will not cut or scratch its top. A boy, if he is thirteen or fourteen years old and has gumption, may turn his table into a tolerably good bench if he will act upon the following suggestions:

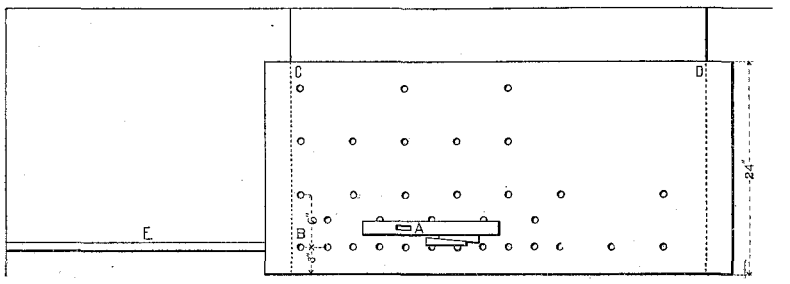

Figure 1

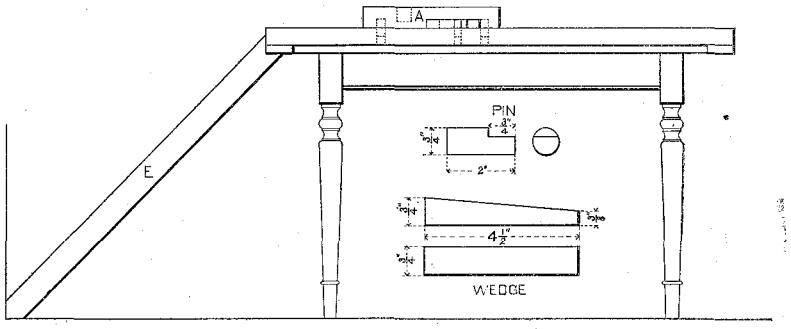

Figure 2

Procure two whitewood planks, each 6 inches longer than the top of the table, 1 foot wide, and about 2 inches in thickness; also two other pieces of whitewood about 2 feet long, 3 inches wide, and ⅞ of an inch in thickness. All these should be surfaced on both sides and jointed. Place the two planks side by side on the floor with their best sides downward; fasten them together, using the two small pieces for cleats. See that the distance between the cleats is just equal to the length of the top of the table, and be sure to use screws instead of nails in fastening the cleats to the planks. Thus fastened together, the planks become the bench top. Turn over and bore a row of ¾-inch holes through this top 4 inches from the left-hand end; the first of these holes should be 3 inches from the front of the top, the second 6 inches beyond the first, the third 6 inches beyond the second, etc., as shown in the accompanying drawing (*Figure 1*). To the right of this row of holes other rows may be bored, the distances between the rows and between the holes in each row depending upon the kinds of work to be done at the bench. Pegs to fit these holes may be made from a ¾-inch dowel-rod. Saw off one end of the rod square; ¾ of an inch from this end saw one-third of the way through the rod and split out the little piece between the saw kerf and the end of the rod, leaving a plane surface against which pieces of wood may rest in working; measure again from the end of the rod 2 inches and saw off; trim the edges with a knife and fit to one of the ¾-inch holes. Four such pegs, with two wedges each 4½ inches long, ¾ of an inch wide, and ¾ of an inch thick at one end and ⅜ at the other, will serve very well for a vise in many kinds of work. The drawing (Figure 2) illustrates how the piece A may be held while cutting a mortise. One peg in a hole conveniently located, as at B, will make a good bench stop. The top of the bench is now complete, and may be placed upon the table and fastened with two hand-screws at the back corners, C and D. To make the bench rigid, place the back of the table against one wall of the room and brace it against another wall or some fixed object on the floor by means of the piece E. When not in use, the bench top may be set up on edge in a closet or a corner of the room. Such a bench costs about ninety cents.

What tools a boy should have depends upon his ability to use them and upon the kind of work he is going to do. At first, as he has but little ability, he should have but few tools; later, as his ability increases, he may have more tools. For convenience in classifying, his tools may be divided into three lists corresponding to three stages in his work. List A, given below, is suggested for a boy from twelve to fourteen years of age who is just beginning to work at the bench. Previous to this time he has learned to use the ordinary garden tools, the bracket saw, and perhaps a few of the tools named in this list, but has never before had a bench of his own. The principal edged tools are left out of this list, because his work during this first stage will be of the chicken-coop order, in which all the fastening is done by means of nails and screws. List B contains additional tools needed as soon as he is able to make plane surfaces and objects involving the common forms of joints employed in wood construction. List C contains a few other tools that should be given to the boy who has proved his ability to properly use those in list B. The purpose of these lists is not to enumerate all the desirable tools, but rather to suggest to parents a few of the most important.

LIST A

Disston's Hand-Saw, No. 8, Cross-cut, 20 inch[1]	$1 25
Franklin's Shingling Hatchet, No. 2, 3½-inch cut	70
Russel Jenning's Auger-Bits, 1 each ¼ inch, ½ inch, and ¾ inch	1 00
Morse Stock-Drills, 1 each ⅛ inch and 3-16 inch	27
Buck Brothers' Countersink, ⅝ inch	23
Spofford's Patent Bit-Brace, No. 108, 8-inch sweep	1 15
Hammond's Adze-eye, Bell-face Hammer, No. 0, 7 oz.	45
Stanley's Iron-Handle Try Square, No. 12, 6 inch	23
Screw-driver, 6 inches, Hammacher, Schlemmer & Co.'s, No. 77	34
Rule, fourfold, 2 feet, Stanley's No. 49	29
Bench-Hook	20
Bench-Brush	34
Pocket-knife	50
Total	$6 95

LIST B

Bailey's Patent Adjustable Iron Jack Plane, 14 inch, No. 5	$2 14
Stanley's Adjustable Spoke-shave, No. 54	26
Buck Brothers' Tang Firmer Chisels, handled and sharpened, No. 2, 1 each ¼ inch and 1 inch	64
Red Washita Oilstone, 6 inches by 1⅞ inches, in mahogany case	60
Steel Oil-Can, No. 1, 2½ inches in diameter	6
Round Hickory Mallet, Bliss No. 4, 3⅜-inch face, handle screwed into head	45
2 Hand-screws, Bliss No. 14, 7-inch jaw	38
2 Hand-screws, Bliss No. 13, 8½-inch jaw	42
Buck Brothers' Nail Set No. 77, ¼ inch with 1-16-inch round point	10
Stanley's Marking Gauge, No. 64½	17
Total	$5 22

LIST C

Bailey's Patent Adjustable Iron Smooth Plane, 9 inch, No. 4	$1 86
Stanley's Excelsior Block Plane, 7 inch, No. 17	1 00
Disston's Rip-Saw, 20 inch, No. 8	1 25
Disston's Back Saw, 10 inch, No. 4	1 00
Sliding T Bevel, Eagle, 9 inch	50
Total	$5 61

What is "Good Music"?

By Dr. Henry G. Hanchett

Many persons seem to be really perplexed by the difference of opinion with regard to the quality of church music. More than once have I heard the question earnestly asked: Well, who is to decide as to what is good music? The question implied a reluctance to differ with either the pastor, evangelist, or parent on the one hand, who enjoyed so thoroughly and spoke with so much enthusiasm of the

[1] The prices given are taken from the list of a large hardware dealer in New York City. Local dealers may possibly give lower prices.

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"good music" at the young people's meeting, or with the professional musician on the other, who denounced the same music as atrocious trash. The authority of professionalism in music was perhaps sufficient to induce perplexity on the part of the questioner, but authority of that kind is not a very powerful influence in this country at present. The physician finds himself doubted and disputed even to his face by any old nurse who happens to be interested in his case; the clergyman must defend his theology from the attacks of some ignorant parishioner who has read a volume of old sermons; and why should music that so many good people admire, and that is not disagreeable to the perplexed individual, be bad just because some one who has studied music calls it trash?

The churches undoubtedly desire to have their music good, and it is by no means uncommon to find great emphasis put upon the value of this element of worship. But I fancy that if we could get answers from a number of representative persons in different parts of the country to a question as to what they meant individually by "good music," the replies would not lack the spice of variety. But in general each answer would probably reveal the musical preferences of the writer. For is it not the office of music to please? And is not, therefore, the music that pleases me good music? What more simple way could be imagined for ascertaining what is good music? But then there are other people to be pleased, and other people have such a strange way of liking some things that I do not like, and of disliking some things that I like; and then there is that lurking suspicion that perhaps taste grows better when it is fed upon what I ought to like, rather than with an exclusive diet of what I do like. Moreover, there is still in existence that idea, handed down from Moses and the Prophets, that what is offered in worship in the sanctuary ought to be pleasing to God, and the very best of its kind —not what I think is the best, but what is really the best by the most approved tests.

The statement that it is the office of music to please should hardly be allowed to pass unchallenged. It is the office of music to express; and it is often called upon to express that which can scarcely be called pleasing, as, for example, the story of the crucifixion, which can be and has been interpreted in music with wonderful power. One recognizing the appropriateness and forcefulness of the music might well find pleasure in its adaptation to its office while yet noting the entire absence of that sensuous charm of melody or that buoyancy of rhythm upon which music depends for the pleasure it gives to those unlearned in its deeper meaning. But the trained musician, qualified to judge of the adaptation of music to its accompanying words, and versed in all its other mysteries, may be and often has been too dogmatic in his verdicts to make himself wholly trusted by the churches as to what is for them the best music. For adaptation and appropriateness have a wider range than is implied in simply giving expression to the words of hymns and anthems. Music, to be good, must be suited to the place and the occasion, and not less must it be adapted to the musical intelligence of the people whom it is expected to influence and edify. General culture in America does not by any means imply musical culture, and it is no unusual thing to find a person deeply learned in some directions, but in music qualified only to enter the kindergarten. One of the great difficulties in raising the standard of church music grows out of the misconceptions into which such persons are apt to fall. To them music is music, and they want a piece that only a choir can sing, and which has pleased them somewhere, given out for the congregation to interpret as one of the hymns; or they ask a soloist for a rendition of one of the great oratorio choruses. They cannot distinguish between a piece and its performance, or see why anybody cannot make good music if he is afforded a fine instrument.

There is no music in even the most magnificent organ, and one who hears an instrument under subjection to a tuner or a beginner at practice might almost be led to wonder how it could be made the avenue of music. Händel's great aria "He was despised" has been sung by a contralto with a splendid and well-cultivated voice so as to disgust a congregation, while an artist can treat a miserable Gospel Hymn, not really worth the paper upon which it is printed, so that a company of cultivated musical people, capable of discriminating between the good and the bad in music, and quite well acquainted with the trivial quality of the melody, shall be moved to tears by the rendition. Those who remember Madame Christine Nilsson's singing of "Way Down upon the Suwanee River" will recall an instance of that sort of artistic power; but those musicians who yielded to the influence of her singing were not misled by it into thinking any more highly of the artistic merit of the piece considered as an example of composition. I once heard an actor preach a sermon at an entertainment. It was eloquent, persuasive, tender, earnest, solemn, but it did not contain a bit of sense. It was simply a recitation of the alphabet repeated many times with all varieties of facial expression, accent, and vocal effect. Had it been an effort in some language unknown to me, I should have expected it to prove very impressive to those who understood it; as it was, I enjoyed it much and felt that the speaker was entitled to high praise, while the author seemed totally lacking in originality and thought. It was not a good sermon, and for much the same reason the Suwanee River and many of the so-called Gospel Hymns are not good music—they contain no musical sense or meaning, and are often deficient even in the more fundamental matter of musical grammar.

Good music, then, is the use or combination of musical materials—instruments, voices, meters, rhythms, melodies, harmonies—in accordance with the laws of composition and musical æsthetics, for the purpose of conveying a meaning or producing a legitimate effect. Good music may be complex, but it may also be very simple; it may not be always understood, but it will always have a meaning.

Music has no moral quality; it is not good because it persuades a thief not to steal, or bad because it sets fire to the church. It is good or bad according as it fulfills its mission. The lowest grade of music is to be commended and used if it takes hold of the heart of a poor, ignorant wanderer and lifts him into a longing for a better life; but the illiterate brother who exhorts those of his level with recognized effect is not therefore invited into the pulpits of cultured congregations, and the fact that a piece is valuable in the slums does not prove its value everywhere; nor does it follow that music is doing its elevating, interpreting work because a tune "goes" or "is popular," or even because it is set to good words. When the Jewish law forbade the offering of certain animals in worship, it did not condemn them for food or work, but it inculcated that lofty ideal of things fit for the sanctuary which has done much ever since in uplifting the race. Music whose melodies are commonplace, whose harmonies are meaningless, and whose rhythms are suggestive of the street or the dance, is not calculated to inspire a worshipful state of mind, to edify an educated congregation, or to proclaim the glory of God as revealed in his perfect gift of the art of tones to his children, even though it may attract and please the unthinking.

It will be impossible in this or even in a series of articles to so present the subject of musical criticism as to enable the general reader to distinguish good music from bad. That is a part of a musician's education. But a church desiring to secure itself in this respect will find no difficulty in getting competent advice, and, at least, it can determine to rely upon professional judgment. Moreover, much has been established by the usage of the Church universal during the centuries. For the question of worth and dignity in worship-music is not one that any individual can decide; it must be settled by the common consent of those best qualified to judge, and by the aid of experience running through many years. The trivial is sure to be the evanescent, the good is sure to endure; and while it would be foolish to assume that a thing is good because it is old, it would be wise, in default of a better authority, to rely upon the imprint of a house that has been for many years furnishing music which enjoys an established and growing circulation and the public reputation of being in the best

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taste, selecting from its list only what it has subjected to the test of experience. It is safe enough to assume that if we can once secure the introduction of good music it will win its way and hold its place by its own power and influence. No means of cultivating the taste in matters of art is as reliable as is persistent contact with works of undoubted merit and value, and such works have a meaning and exert an influence for good that is worth all it costs to introduce them and maintain them in their rightful position in public services.

The Arabian Nights Stories

By Helen Marshall North

Three years after the great French king Louis XIV. began to reign, there was born in Picardy a poor little boy, the seventh son of his parents, who named him Antoine Galland. And it is to this little fellow that the European world is indebted for its first knowledge of those wonderfully entertaining stories known as the "Arabian Nights."

It came about in this way: The parents of little Antoine were too poor to give him an education; but, by the kindly aid of the president of a great school, he had a good chance to study, and improved it so well and showed so much talent that later, in Paris, the two great Ministers of King Louis, Colbert and Louvois, made it possible for him to enter the College Royal.

Young Antoine soon became especially interested in the Oriental languages and studies, coins and curiosities. No doubt he would have been a stamp-collector had he lived in these days. And by and by, when the French Ambassador to Constantinople wanted a secretary, it was found that Antoine Galland was just the right man for the place.

At Constantinople the young man kept his eyes wide open and saw a great deal. He liked to go to the coffee-houses and listen to the Nakkal, or story-tellers, who, as they walked to and fro up and down the little rooms filled with eager listeners, recited strange long stories and fables with dramatic gestures, just as they do to-day. In the midst of a story, when every one was listening breathless and motionless, perhaps, to the adventures of the "Fisherman and the Genie," or of "Ali Baba," or of the "Three Royal Mendicants," the story-teller would very likely break off suddenly and run away, in spite of the entreaties of his audience. But next day he was pretty certain to appear again at the same place and hour and go on with the interrupted story.

So deeply interested did Galland become in these exciting tales that he secured the Arabic manuscript of a collection of them called the "Alif Laila"—that is, "the chief stories"—and translated four volumes of them into the French language.

As we know, the French people are fond of good stories, and soon all the ladies and noblemen of the court of Louis were reading with great delight the old Arabian tales. As the years went on several translations of them were made into English, and one of the earliest has this title-page:

> The Arabian Nights Entertainments consisting of One thousand and one Stories, told by the Sultaness of the Indies to divert the Sultan from the Execution of a Bloody Vow he had made to marry a Lady every day and have her head cut off next Morning, to avenge himself for the Disloyalty of the first Sultaness . . . also containing a better account of the Customs, Manners and Religion of the Eastern nations. Translated into French from the Arabic MSS. by Mr. Galland of the Royal Academy, and now done into English. Printed for Andrew Bell at the Cross Keys and Bible, in Cornhill.

Galland himself became so learned in Oriental matters that he was sent on a third tour to the Orient to make purchases for the library and museum of Colbert "the Magnificent," and later received the appointment of Antiquary to the King.

And, since the "Arabian Nights" furnish very little in the way of a moral, we would better snatch one in passing from the story of the poor little French boy who became famous simply because he made diligent use of the talents and opportunities that were given him.

As to the real author of the "Arabian Nights," "no one can tell, for the best of reasons—there never was one." Evidently many writers had a hand in them. Some of the writers seem to have been acquainted with Bagdad, Damascus, and Cairo, while others are ignorant of the manners and customs of these cities. Many French people believed for a time that Galland himself had invented the stories.

But no one cares about the author, as he sits by the hour reading the marvelous accounts of powerful genii and magicians, of ghouls, of magic carpets, lamps, and rings, of talking fish and flying horses, and of fairies who could pour out bags of gold and treasure at one's feet, or transform their enemies into dogs, horses, or birds by a nod of the head and a few muttered words, the secret of which every child longs to know. And every one is speedily at home with Sindbad and Aladdin, the Humpback's numerous and unfortunate brothers, and the Caliph of Bagdad and his slave Mesrour.

The story on which all the others hang is sufficiently familiar. Scheherezade, the generous, beautiful young daughter of the vizier, like another Esther, resolves to risk her life in order to save the poor maidens of her city whom the Sultan is marrying and beheading at the rate of one a day. How we admire her ingenious plan to tell an interesting story each night to the Sultan (she is said to be the mother of the modern serial novel), breaking off in a very exciting place in order that the Sultan may be tempted to spare her life so that he may hear the sequel. The interruptions are well placed:

"'The wicked woman had no regard to my wishes; she hated my son too much to consent that I should save him. I told the poor creature, and, taking up the fatal knife,' . . . Here Scheherezade stopped because she perceived daylight;" or—

"'The genie made him the same promise as he had given the others. . . . But day appears,' says the wise Sultaness, 'and I must refrain.'"

And the good sister innocently says:

"I cannot sufficiently admire the adventures you have related."

"I am acquainted with many others," answered the Sultaness, "that are even more wonderful."

And then, to our great relief, Shier-ear, the Sultan, willing to know if the story of the third old man would prove as agreeable as that of the second, put off the execution of Scheherezade another day.

In his first and second volumes, Galland began almost every story with these words: "'My dear sister,' says Dinarazade, "if you are not asleep, tell us one of those stories that you know so well.'" Some merry young French gentlemen went to M. Galland's house one bitter cold night, and the translator left his bed in response to their late knock, and came to speak to them from the window. After asking a number of foolish questions, the young men called out, "Si vous ne dormez pas, faites-nous un de ces beaux contes que vous savez si bien," and then ran laughing away. In his next volumes, Galland, who enjoyed the joke, omitted the words of the sister.

As to the time when the Arabian Nights stories were written, it is quite certain, of course, that those in which Haroun Alrashid is mentioned must have been composed after the time of Charlemagne, who was a contemporary of Haroun. And it seems probable that the greater part originated between the eighth and the sixteenth centuries. Like the Iliad and Odyssey of Homer, they were handed down, orally, from one generation to another, and travelers tell us that many of them are recited to-day in camps and in coffee-houses.

"Aladdin and his Lamp" has always been the most popular of the series, but "Sindbad the Sailor," which has been called the Arabian Odyssey, is almost as great a favorite.

Only one-fourth of all the tales were translated from the Arabic by Galland, and until about fourteen years ago no one ventured to translate the full text of the voluminous manuscript.

In our country Mr. Edward Everett Hale has published an edition of selected stories from the Arabian Nights, suitable for reading in schools and families.

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Books and Authors

Municipal Government in Europe [1]

Dr. Shaw's "Municipal Government in Continental Europe" follows appropriately his previous volume on Municipal Government in Great Britain. It is impossible to read either of these volumes without a serious conviction that the United States is far behind the Old World, not only in actual municipal administration, but even in municipal ideals. Whether it is due to the fact that our most thoughtful men do not go into public life, or to the fact that those who do go into public life are fully occupied in distributing the offices, or to our principle of rotation in office, with the resultant constant change in our legislatures, or to inherent national deficiencies, or to all four causes combined, it is certain not only that our cities are badly governed, but that our conceptions of city government are extremely crude. In the city of Brooklyn, for example, on one day of the week, appointed for that purpose, the ash-barrels are set out upon the sidewalk and the ash-carts come along to empty them. He who walks the street on Monday forenoon, particularly if there is a breeze blowing, is apt to find his clothes covered with the fine ashes, and often must run the gauntlet of the ashes-distributing carts. The street-cleaning is conducted on the same principle, and under past administrations the wind often distributed the piles the brooms had accumulated, before the carts came along to remove them. "In Paris, between four o'clock and half-past six, the entire paving of the street, including sidewalks, roadways, gutters, open squares, alleys, and courts, has been swept by machine and by hand, and much of it has been scrubbed and disinfected, while many smooth streets also have been sprinkled with clean sand to prevent the slipping of the horses." The results of the sweeping are at once removed, and by half-past eight at the latest the whole cleansing of the city, including the removal of garbage, etc., has been accomplished for the day. In some of our great cities the vacant walls are plastered all over with theater and other posters. The public gives its streets up to the advertising agent, free of charge. In Paris the privilege of putting posters on the public highways is leased, and a very considerable income, some $700,000, is derived by the city from this source, and is appropriated to aid in maintaining the streets and squares. In our American cities we think it necessary to change the administrative force as often as we change the executive head and the legislative control. In Paris the administration goes on unchanged under different executive heads, and municipal revolutions leave the business of the city unimpaired. Instead of a political machine there is a great civil service machine, operated in the interest, not of the politicians, but of the public. A popular education system prepares men for this administrative work, and the city has the benefit of men especially trained and with long experience. "Removals from the service are not made upon arbitrary grounds. Political considerations have nothing to do with municipal employment. Faithful continuance in the service is rewarded ultimately by retirement on life pensions. There is every incentive to fidelity." These are but simple illustrations of the difference, not merely in execution but in conception, between Paris and New York; nor have we yet discovered in the comparison between the cities of Europe and those of the United States any respect in which we are in advance of them. In municipal reform the first and fundamental principle to be aimed at is a sharp line of distinction between executive and administrative functions, and the establishment of the fundamental principle that executive changes do not involve any changes in the personnel of the administrative machine. This principle once established, men can enter the profession of municipal administration as they now enter the profession of law or medicine, with the reasonable assurance that success in their vocation will secure a just reward in permanent employment. This done, we shall be prepared to take up reforms in detail, but all other reforms really wait on this.

Dr. Shaw has rendered an incalculable service to American life by these two volumes. If it were possible to have an examination for politics as a profession, as for law, medicine, theology, and teaching, we would require every man who entered municipal politics to pass an examination in these two volumes. We have been indebted to the former volume for much which we have had occasion to say on municipal problems editorially in our columns, and we acknowledge beforehand our indebtedness to both volumes for much that we shall have to say in future discussions. For we shall draw frankly and freely from them both. It is the part of wisdom to take advantage of the experience of other communities; it is the folly of self-conceit to refuse to do so.

[1] *Municipal Government in Continental Europe.* By Albert Shaw. The Century Company, New York. $2.

John Knox [1]

The story of John Knox is certainly one of the most remarkable in history. Practically unknown until he was forty years old, he was for years the supreme personage in the nation. Until middle life an obscure teacher, a retired student, he was not among the very first to be touched by the new life of the Reformation. His new birth came through the influence of the martyr Wishart, before whom, in the time of his danger, Knox marched as a self-appointed guard, with a two-handed sword. Called to the ministry by the acclamation of the besieged congregation in the Castle of St. Andrews, he threw himself with all his power into his new career. As a prisoner in the French galleys—where he contracted a lifelong disease—as a minister in England, where he refused an offered bishopric, as an exile on the Continent, he was the same undaunted, determined, uncompromising man and preacher that he was in the height of his power.

The author tells the external story of his life with clearness and candor and much effectiveness. Within her limits she could hardly do more. The attempt to interpret any one's inner life is fraught with peril; the man and the age combine to make it eminently so in this instance. Knox's austerity, his intolerance, his rude simplicity of life and speech, his lack of the finer graces so dear to the present day, remove him from all usual sympathy. No one can deny the tremendous force of the man; it is not so easy to recognize his real manhood, the depth of his spiritual life, or his share in the common sentiments and affections of human nature, or to understand these when raised to heroic degree. The author seems to fail occasionally in real apprehension of the man, but she is generally appreciative and fair-minded, warmly sympathetic indeed in many things. Her book is free from over-laudation. She recognizes the nobility of Knox's scheme of education and plan of ecclesiastical reform, the statesmanlike character of his thought, his discernment of character, his wisdom in counsel. The men of the Court often appear to little advantage beside him, even in practical measures. We cannot set him down as impracticable, visionary, unreasonable, when we remember the course of his opponents, the condition of Scotland at the time, the sordid selfishness of most of the leading men, and the power of the Roman Church. These stand out clearly in the narrative. We can well pardon mistakes and uncouthness and worse faults in one so single-hearted, and one who actually accomplished so unparalleled an achievement. He appears in these pages as the preacher of practical righteousness, not a man of original speculation, not a profound theologian. "He was content to be the mouthpiece of the ideas of Calvin, but in his political convictions he repudiated the cautious counsels of his master." His intuitions were so rapid and penetrating that they seemed to him direct inspirations; he was a man of strong affections and bitter animosities, of deep feeling, of fervid spiritual imagination, of invincible vitality; and he was conspicuous in the disinterestedness and regard for discipline which he expected of others. To this age his work seems almost fatally

[1] *John Knox.* By Florence A. Maccunn. Houghton, Mifflin & Co., Boston.

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marred by his complete break with the past. But when has it been given to a man, not a ruler, nor a great thinker, nor, in the usual sense, a genius, to so direct and shape the future of a great people? This book is easily, and it ought to be widely, read. It is suggestive of much thought very pertinent to the present time.

We spoke last week of the great value of Mr. Carroll D. Wright's "Industrial Resources of the United States," which is published in the "Chautauqua Reading Circle Literature Series." With it are published four volumes of this series which maintain throughout a high standard of excellence. Indeed, the five volumes together make up a little popular library in economics, history, literature, and science. Professor E. W. Scripture's *Thinking, Feeling, and Doing* is, he tells us, "the first book on the *new*, or experimental, psychology written in the English language." It is written in a simple and sometimes unconventional style, and both in subject and treatment is really fascinating. The illustrations and experiments are made clear beyond question. To learn how rapidly a pugilist thinks and strikes, to measure the time of a fencer's thrust, to study scientifically the will-power and the action of each of the senses, to recognize the illusions of sight and hearing and smell, to test the relative strength of memory, thought, and suggestion—such are a few of the subjects touched upon. One lays down the book feeling that a doorway has been opened into a new world of science with unknown possibilities. Equally attractive to the general reader is Professor Frederick Starr's *Some First Steps in Human Progress*. The title is admirably chosen, as it does not tie the author down to hampering limits of method. The book is a popular study of anthropology in especially interesting phases. Fire-making, food-getting, hunting, weapons, dress and ornament, gesture and speech, writing, tales and traditions, marriage and family, religion—these are some of the "first steps." It may be truly said that there is not a dull page in the book; indeed, we know no book on the general subject which combines so well popular interest with scientific accuracy. *Initial Studies in American Letters* has been prepared by Professor Henry A. Beers, of Yale. It has spirit and color, is broad and sound in its literary criticism, and has been so constructed as to avoid superfluous detail and dry-as-dust methods. By treating the subject with reference to periods, eras, and groups of writers, flexibility and scope in critical expression are obtained. Anything less like the ordinary text-book on literature could not be imagined. The final volume in the series is Professor H. P. Judson's *Growth of the American Nation*, a clear, brief sketch which follows in the main a topical plan. The necessary compression makes the work a trifle less readable than its companion volumes, but it is prepared with good sense of proportion and is written lucidly. (Flood & Vincent, Meadville, Pa.)

The Keynote, by Albert Griffin, is an appeal from a Republican standpoint for the free coinage of silver. The author shows that a safe currency cannot be based on the extension of banking credits, unless there is a great extension of the legal-tender currency back of them. Already, he points out, the amount of money in the country is not only insignificant compared with the amount of debt, but is even much less than the obligations of the banks to the depositors. During times of confidence the banks lend as much as they can, and when a panic is impending they call in loans for self-preservation, thus violently contracting the currency for the rest of the country. This fluctuating currency, based on bank credits, Mr. Griffin would restrict by positive legislation. Upon this point, however, he is much less clear and forcible than when urging that the country must not increase its dependence upon the banks. The banks, he says, are primarily money-owners and money-lenders, and therefore are interested in having the currency scarce and dear and the rate of interest high. All other branches of business, Mr. Griffin urges, are interested in having currency abundant and the rate of interest low. For this reason he believes it to be simply suicidal for the public to accept the guidance of the bankers in currency legislation. For the sake of the country's prosperity and for the sake of an honest payment of past obligations the country needs more legal-tender money and the restoration of normal prices. To provide such money he demands the restoration of silver to the currency by coining it at the old ratio of 16 or 15½ to 1. Most of his arguments on this point are, of course, those which international bimetallists have made familiar, but in one matter Mr. Griffin sides with the monometallists. He believes it extremely unlikely that creditor nations will unite with us in re-establishing bimetallism. He urges that the Nation ought to act independently, and claims that even if our gold money shall gradually leave us, this country will be far better off with a sufficient supply of silver money than with an insufficient supply of gold money. He looks to the Republican party for the legislation desired. The volume is published by S. L. Griffin & Co., Philadelphia.

Israel Among the Nations: A Study of the Jews and Anti-Semitism. By Anatole Leroy-Beaulieu. Translated by Frances Hellman. (G. P. Putnam's Sons, New York.) If we do not deceive ourselves, the Jews have recently manifested an unusual degree of what we were about to call *racial* aggressiveness, only we are now reminded by Leroy-Beaulieu and others that the Jews are not in reality a race at the present, any more than in the time of David, when the nation was made up of all sorts of people—Kenites, Hittites, Amorites, etc. Circumcision, diet, and the Ghettos are responsible for the marked physical characteristics. Leroy-Beaulieu wishes to allay the fears of those, especially Europeans, who are disquieted at the influx of refugees from Russia, Poland, and Galicia. He points out that Jewish Nihilism, Anarchism, and the hostility shown by the Jews to established governments have arisen from special conditions that either have already ceased or will soon cease to operate. The business methods by which the Jews can always drive all other competitors out of the markets of the world, as witnessed by the change of merchants' signs on our Broadway during the last twenty years, is surely a matter by itself. The French author gives his reasons for believing that we need fear no ultimate complete domination of the Hebrews, for they are abandoning their religion, which is their real bond of union, and are being amalgamated with the other nations. Indeed, it has been openly maintained that the Mastai, the family of the late Pope Pius IX., were Jews. This book attacks the problem in a judicial spirit and with a surprising array of learning. The author shows how it occurs that the Jew always remains a man without a country. But that cannot longer last, for liberalism is relentlessly and irresistibly breaking down the barriers that surround the Jew and render him the representative of a peculiar people.

We read with abating interest *The Oxford Church Movement*, by the late Rev. G. Wakeling. The author knew all the facts, but he lived in the midst of them and he could not see beyond them. He couldn't see the wood because of the trees. More is the pity! Beyond occasional anecdotes, none sharp-pointed, the book results in little beyond a list of clergy and churches concerned in the improvement of the manner of public worship. The ritual movement is most markedly emphasized in Mr. Wakeling's chapters. Now, ceremonial may be an excellent and edifying matter in place, but, like breeding and good manners, the more you talk about the subject the less of the reality you have. We could wish that the author had looked beneath the surface of events and distinguished the transitory results of the Oxford Movement from the permanent underflowing current which still continues to sweep through Protestant Christendom. As we have intimated, this book furnishes a complete list of the churches in England where a high ceremonial may be witnessed, but in justice it must be added that generally in connection with churches of this description will be found all sorts of agencies for social amelioration. Thus, while Mr. Wakeling has produced what may be regarded as a *catalogue raisonné* of the matters we have mentioned, it also may not be without its usefulness for a wider circle, as a record and a guide-book. (Macmillan & Co., New York.)

It has been said that one ought to exercise discretion in the choice of his father and mother. We might point out, with entire reverence, that Jesus selected his ancestors from the beginning of the human race and educated them carefully. The history of Israel, as it is related in the Old Testament, is a narrative of the education of Israel to make the race fit to produce the Messiah. An important step in that educational process is the Babylonian exile. From the epoch of the Exile the history of Israel draws together into a focus at the birth of Christ. The period *From the Exile to the Advent* has been narrated in the series of "Handbooks for Bible Classes" by the Rev. William Fairweather. Mr. Fairweather possesses a historical instinct, as may be seen in his pointing out the analogy of the ancient relation of the Israelitish kingdom with Chaldea and Egypt to modern Bulgaria with the Slavs and Teutons. The period from the Babylonish captivity to the reign of Herod the Great is probably the golden age of Jewish history. The New Testament cannot be understood without some knowledge of this important period. Mr. Fairweather is somewhat conservative, but not narrow. Controverted points he has properly avoided discussing. On the whole, we can commend this as a safe book for Bible-class study. We are pleased to be able to add that it has an index. (Charles Scribner's Sons, New York.)

It is the fashion to contrive for essays in fiction titles that nobody can guess the meaning of. A case in point is the book

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before us, a batch of Oxford University stories, with the label *The Youth of Parnassus*. Now, if Mr. Logan Pearsall Smith had written "The Youth *from* Parnassus," that might have furnished some room for us to guess the riddle of his title; for though our knowledge of the geography of Indiana be not yet complete, we might have invoked the succor of a gazetteer, and have learned thereby of the existence of Parnassus City. The moral of the titular tale is that youths should not come from raw Indiana and Methodism unto the cultured center of Oxford, England; because culture is sure to ruin the youths' natural taste, so that they can no longer abide the one or the other—to wit, Indiana and Methodism. The rest of the stories are clever in conception and in dialogue, for Mr. Smith has a pretty wit of his own. He gently makes fun of almost everything that we cherish or enjoy. Fortunately for its own peace of mind, the proletariate will probably not read Mr. Smith's entertaining stories. (Macmillan & Co., New York.)

The second volume of Weizsacker's *Apostolic Age of the Christian Church* (G. P. Putnam's Sons, New York) completes the work. He considers in successive chapters the churches at Jerusalem, Rome, and Ephesus, and under the latter treats at some length the Apocalypse, which he regards as a composite work emanating from the school of John, but not written by him. The fourth Gospel he "counts among the memorials of the first rank belonging to the apostolic or post-apostolic church," but as not written by the Apostle John himself. Apparently, however, he regards the Gospel as in its spirit dominated by and proceeding from the Apostle. A fifth book is devoted to a consideration of the meetings, services, constitution, and liturgical development of the early Church. In a previous review of the first volume of this work we have pointed out what seem to us its limitations and imperfections; especially the tendency of the writer to make his own subjective ideas the standard by which to determine historical and critical questions. If, however, due allowance is made for this imperfection, his work will be found of very considerable value.

Boston people will not soon forget the eccentric but kind-hearted predecessor of the late Charles L. Brace, of New York, whose work has done so much for the rescue of street waifs. *Charles Francis Barnard: A Sketch of His Life and Work*, by Francis Tiffany, will perpetuate and make more widely known the work and character of the kind-hearted but eccentric pastor of the Warren Street Chapel in Boston. Mr. Barnard understood children as few men have, and the work that he did in Boston has a lasting memorial in the lives of many who are at this day honorable and upright citizens. Mr. Barnard understood that the church is not a pen for saints, but a school of Christian culture, and his work was distinctly humane in the best meaning of the word. Mr. Tiffany, with deep sympathy, has sketched the life and character of this man, not omitting the sadness of his latter days. As we honor the man whose life is here in part related, so we welcome the plain and kindly memorial of it that has been written. (Houghton, Mifflin & Co., Boston.)

The pessimistic novel will always have its delighted readers, possibly because, as La Rochefoucauld says, "In the adversity of our best friends we always find something which is not wholly displeasing to us." At any rate, in imaginary woe there is a luxurious sensation, real if indefensible. Those who enjoy the woes of others, particularly of fictitious persons, may revel in *A Pitiless Passion*, which is not by Miss Braddon, nor by Mrs. Henry Wood, nor by Ouida, but by Ella Macmahon. All through the tale is charmingly distressing, and it ends in direful tragedy. After the manner of its class, the story's immorality teaches the moral, and the moral is, "The wages of sin is death." (Macmillan & Co., New York.)

We desire to call attention to an unusually excellent little work in the way of apologetics, *Christian Evidences*, by the late Dr. E. G. Robinson. It is evidently intended as a manual and class-book, and for that purpose we know of nothing better. While brief, it is clear and is something more than an outline. The style is condensed and full of matter without being turgid; also, it is free from the nonsense commonly found in elementary class-books of this description. In a word, it is the work of a scholar of broad sympathies and loyalty to the truth. (Silver, Burdett & Co., New York.)

Joseph the Dreamer, by Robert Bird, is an attempt to set forth in modern language, and with such accessories as archæology and imagination will afford, the well-known story of the Biblical hero. The story itself offers an ample field for brilliant scenery and picturesque situations, which the author after his fashion has seized upon. The chief fault of the book is that it is too long for the readers to whom it would cater, namely, the little children. It might, however, serve for collateral reading in a Bible class. (Charles Scribner's Sons, New York.)

Literary Notes

—Mr. William Edward Norris, the popular novelist, personally prefers his second story, "Mademoiselle de Mersac," to any book which he has since written.

—Mr. Samuel Rutherford Crockett, the novelist, declares that for many years he has never missed a sunrise, and that he is usually at work by five o'clock in the morning.

—Mr. Marion Crawford's prolific literary work finds a parallel in that of M. Jules Viaud ("Pierre Loti"). The latter's new novel will be called "Ramondcho." The scene is laid in the Basque Mountains.

—Mr. Jerome K. Jerome has been speaking disrespectfully of the dead languages. He says that "a knowledge of the dead languages has generally been found to hamper a man in every walk of life except schoolmastering, which is the perpetuation of the follies of our ancestors."

—Mr. Quiller-Couch, whose "Delectable Duchy" has delighted every one, made his reputation in 1887 by "Dead Man's Rock." The book's successors have been "A Tale of Troy Town," "The Splendid Spur," "Noughts and Crosses," "I Saw Three Ships," and "The Blue Pavilions."

—A. J. Graham & Co., of New York, publish in a little volume "Metaphors, Similes, and Other Characteristic Sayings of Henry Ward Beecher," compiled from discourses reported by T. J. Ellinwood. Mr. Beecher's style especially lends itself to such excerpts, and this book will be found both stimulating to the preacher and interesting to take up for ten minutes at any time by the lay reader.

—The seventh and concluding volume of the Duc d'Aumale's "Histoire des Princes de Condé" is ready for publication. The work has occupied its distinguished author more than thirty years, and in its earliest stages made him much trouble, the first volume being seized by the police, as Louis Napoleon was jealous of the influence of the Orleans princes.

—The "Saturday Review" calls the new Poet Laureate of Great Britain "an estimable litle bardling," and declares that Lord Salisbury, in making the appointment, has fitted the fool's cap on his own head for all time. The "Review" adds:

> The office of Laureate was felt by Tennyson himself to be as much an anachronism as the office of Court fool, and he did not hesitate in private to condemn it, and to express his sense of the ignominy of the position. He considered the requirements of the office a degradation, and, though he intensely admired Queen Victoria and the Prince Consort, he held the position unwillingly, and hoped it might some day be allowed to lapse.

—The Cambridge Press, having finished its share of work on the Revised Version of the Apocrypha, is now undertaking a large edition of the Septuagint Version of the Old Testament, which will take many years to complete. In this edition the readings of all extant Greek uncial manuscripts and fragments will be given, as well as the evidence of the Old Latin, Egyptian, Syro-Hexaplar, and Armenian Versions, and also quotations from Philo, Josephus, and the Early Fathers. The Cambridge editors will be the Rev. A. E. Brooke, of King's College, and Mr. N. McLean, of Christ's College. It is expected that the first volume will be ready in five years.

—It is now announced that Mrs. Jane Marsh Parker is not the translator, but is the assistant editor, of the reprint of the rare and celebrated "Jesuit Relations," to be published by the Burrows Brothers Company, of Cleveland. The translation is being made by Mr. John C. Covert, a man well fitted for this work on account of his skill in the Romance languages and his former work in Canadian French. Mr. R. G. Thwaites, of the Wisconsin State Historical Society, is editor-in-chief. In reviewing Mr. Thwaites's recent edition of Wither's "Chronicles of Border Warfare," in the "American Historical Review," Mr. Roosevelt speaks in high terms of Mr. Thwaites's ability.

—Count Tolstoï has a plan for a serial publication which he would like to have printed in Russian, English, French, and German. He has been receiving from wealthy people offers of money to be used for the benefit of mankind, and he has also received much literary material for the same purpose, or, as he expresses it, to promote the "interior religious perfection of each individual." He suggests that the money and literature be combined in an international serial publication which will set forth "the real aim of man's life," will also show "the discord of our life with this aim," and will indicate "the means of making the one agree with the other." He thinks a good title for the series would be "Regeneration."

[For list of Books Received see page 306]

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The Religious World

The Death of Dr. Chambers

Among the most prominent Christian ministers of New York City during the past generation has been Dr. Talbot W. Chambers, of the Collegiate Reformed Church. For nearly if not quite half a century he has been engaged in Christian work in connection with the church in whose service he died. He has seen great changes in the city, and has himself been an important factor in the making of many of them. He was interested in many things, and widely known as a scholar, a preacher, and as a loyal and honored citizen. His funeral was held in the Collegiate Reformed Church, Fifth Avenue and Forty-eighth Street, on Friday morning, February 7. Among those who took part in the services were the Rev. Dr. Roderick Terry, of the South Reformed Church, the Rev. Dr. Morgan Dix, of Trinity Church, the Rev. Dr. John Hall, of the Fifth Avenue Presbyterian Church, and the Rev. Dr. David D. Demarest, of Rutgers College. Before the service a largely attended meeting of clergymen was held in the lecture-room of the church, and resolutions expressive of the appreciation of Dr. Chambers as a man and of his noble work as a Christian minister were adopted.

Prayer for Armenia

We have just received from London a most earnest appeal entitled "Armenia: A Call for Prayer." It is remarkable not only for its substance, but for the fact that it is signed by many of the highest dignitaries in the English Church, in company with an equal number of eminent representatives of Nonconformist churches. The call sets out that—

An ancient Christian people is being plundered, starved, murdered, and martyred; this is happening in the sight of all Christendom; with its full knowledge; within the range of its public responsibility; men are tortured, women are outraged, children are violated, homes are burnt; the protest of the European Powers has hitherto served only to intensify the horror or multiply the death; thousands of men, women, children, homeless and foodless, are awaiting the terrors of an iron Asian winter. It is incredible, it is intolerable, that Christendom should continue to look on in apathy and impotence at a sight so appalling.

In view of these facts, say the signers—

We most humbly and earnestly implore all those who influence the mind and direct the efforts of the Church of Christ scattered throughout the world to draw the whole force of the Church's corporate prayer into an entreaty to God the Father, and Christ our King, and the Holy Ghost the Comforter, that this shame may cease, that this crime may be stayed, and that we may no longer, by our selfish indifference, our hindering jealousies, withhold the Righteousness and Compassion of God from coming to the succor of his people who are keeping fast their faith to the death.

The list of signatures carries such weight that we quote it in full:

George Southwell (Bishop of Southwell and Notts); J. Hereford (Bishop of Hereford); E. Roffen (Bishop of Rochester); H. W. Webb-Peploe, Prebendary of St. Paul's; H. Scott Holland, Canon of St. Paul's; Charles Gore, Canon of Westminster; Basil Wilberforce, Canon of Westminster; W. H. Fremantle, Dean of Ripon; Malcolm MacColl, Canon of Ripon; Arthur T. Waugh, Archdeacon and Canon of Ripon; A. M. Fairbairn, D.D., Mansfield College, Oxford; Alexander Mackennal, D.D., Bowdon; Joseph Parker, D.D., City Temple; J. B. Paton, D.D., Nottingham; W. F. Moulton, D.D., Cambridge; Hugh Price Hughes, West London Mission; J. Oswald Dykes, D.D., Principal English Presbyterian College; J. Monro Gibson, D.D.; J. Clifford, D.D., Westbourne Park Chapel, W.; F. B. Meyer, Christ Church, S. E.

Christian Patriotism

In the midst of the Jingo talk which is so common in political and even in religious circles it is refreshing and encouraging to hear of such action as was taken by the Oakland (California) Institute of Applied Christianity at its meeting on January 13, when it adopted by a unanimous vote the following resolution:

That this Institute desires to put itself into communication with the representative Councils of the Churches of Great Britain, to reciprocate the earnest and cordial expression, from so many eminent leaders of Christian thought and feeling in Great Britain, of a paramount desire that peace and good will may continue uninterrupted between the two kindred peoples of Great Britain and the United States.

This Institute rejoices in the prospect that the whole boundary dispute between Great Britain and Venezuela may soon be submitted to impartial arbitration, and feels assured that British rights and interests will be protected better by arbitration than by war.

This Institute would urge the fact that the United States, while equally confident in its claim to the exclusive control of the Behring Sea, yet submitted to an arbitration which denied that claim, as a reason why Great Britain should also submit to arbitration its claim to the territory disputed by Venezuela, especially as that country has no might to enforce what it considers to be its right when contending with a power like Great Britain. With the consent of Lord Salisbury to an arbitration of the whole dispute, misunderstanding and unfriendly feeling would cease.

This Institute furthermore urgently appeals to the representative Church Associations of Great Britain to make a zealous and united effort to hasten the negotiation of the proposed permanent treaty of arbitration, that all disputes between Great Britain and the United States shall be referred to disinterested arbitration.

In the hope that all denominations of Christians everywhere may be stirred to a more vigorous exercise of their influence to avert war—that greatest of all reproaches to the Christian civilization of the nineteenth century—we are your brethren in the religion and brotherhood of Christ.

(Rev.) Wm. Rader, President.
R. W. Snow, Secretary.

Oakland, California, January 14, 1896.

The Kumi-ai Churches

Since the publication of the report of the Deputation to Japan we have received several inquiries concerning the Kumi-ai Churches. The question is asked, What are they? They correspond in Japan to the Congregational churches in this country. They are the churches which have grown up under the ministry of the missionaries of the American Board. They number now about forty independent churches, while in addition there are many preaching stations and churches which will before very long become independent. They constitute by far the largest Protestant denomination in Japan, being just about equal to "The Church of Christ," which is composed of seven Presbyterian and Reformed denominations. The Kumi-ai churches maintain a Home Missionary Society, which is also independent. They number many able and well-trained ministers, who have been educated not only in Japan, but several of whom have studied in this country and in Europe. They are exerting a strong influence, and most of them are positively evangelical. If they are a little more willing to tolerate beliefs which in this country would be called heretical, it must be remembered that the men whom the strictly orthodox here would look on with suspicion stand for other principles in Japan which are positively Christian. For instance, it means more for a man there to advocate the purity of the home and equal standards of morality for both sexes than it would for him to declare his faith in some of the doctrines which are held dear to the Church on this side of the water. As a whole, they are loyal to the historic Christian faith, and the work which they are doing is a credit to themselves and a testimony to the fidelity of the missionaries.

A Fire at Mansfield House

Mansfield House, East London, is now known throughout the world as one of the most efficient of the many social settlements in Great Britain. Its Warden, Mr. Percy Alden, has been a contributor to these columns, and has lectured with great acceptance in many parts of our country. In a personal letter Mr. Alden writes as follows:

I know that you will be sorry to learn of the loss inflicted upon our Settlement work by fire in the Club building last Sunday evening. A children's service was being held in Mansfield Hall, and our regular Sunday union service was going on in the public hall a few doors away, when, at about seven o'clock, flames were discovered issuing from my office. It is a matter of great thankfulness that, though Mansfield Hall was full of children, no injury befell any one. All panic was avoided both there and in the public hall, at that time packed with 1,300 people. But before the fire could be extinguished my own room with all its contents had been burned out, while several of the Club rooms had suffered very serious damage.

May I through you ask the sympathetic aid of our American friends in repairing as far as possible our great loss? I say as far as possible, for the severest loss cannot be made good—my own personal loss of library, all of my papers and lectures, containing the work of the last ten years, a vast amount of collected and compiled information relating to social settlements, and very many things of great value to me through personal associations that no insurance company can possibly replace.

Among the lost papers were my American notes, and that which I value far more highly, the list of addresses of my many American friends. I shall be very grateful to these friends if they will kindly forward their addresses to me as soon as convenient, so that I may be able to replace the destroyed list as completely and as early as possible.

The many American friends who have visited Mansfield House and enjoyed its hospitality will desire, if possible, to do something toward repairing the loss and enabling Mr. Alden to go on with his great work in one of the most destitute parts of the world's metropolis.

An Earnest Appeal

Among the American missionaries who have distinguished themselves by their fidelity, the Misses Leitch have for many years been conspicuous. They are at present in this country, and devoting themselves to the removal of the debt of the

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American Board, and thus to the relief of the missionaries in the field. They have issued an urgent appeal in behalf of the missions of the Board. In it they ask: "What message are the Christians at home to send to their generals and soldiers at the front? Will they say, 'Go forward; seize every point of vantage; the Christians of America will stand behind you?' Or will they say, 'Hold on; retrench; retire; the Christians at home are too poor to carry on the work which they have already begun?" The influence of retrenchment on those among whom the work has been begun cannot fail to be injurious. These earnest women use their long experience in Ceylon to show what evils the reduction of ten per cent. will surely work. "Hinduism would receive such an impetus as it has never had before. The faith of the whole community in the stability, permanency, and final success of Christianity and Christian mission work would receive a staggering blow, and mission work in Ceylon would be put back ten years." We have no doubt that they are perfectly right in this statement. They conclude their appeal as follows:

One hundred dollars would support for a year four native village school-teachers in such a field as Ceylon. Each teacher would have on the average fifty pupils in his school, so that one hundred dollars would prevent the giving up of four schools, and therefore keep two hundred children in Christian schools, under Christian instruction, for a year. Twenty-five dollars would in the same way keep fifty children in school. Ten dollars would keep twenty children in school. Five dollars would keep ten children in school. One dollar would keep two children in school. "Quick help is double help."

The West Side Literary Club of Milwaukee, Wis.

The West Side Literary Club is an organization for improvement, primarily in literary and ethical lines. It has a membership of over three hundred, in which it recognizes neither age, sex, class, party, nor creed. Its purpose is to stimulate intellectual activity and to foster any good work in the community. The Club was an outgrowth of a belief on the part of the pastor of the Grand Avenue Congregational Church, the Rev. George H. Ide, D.D., and a number of his congregation, that the forces resident in the church and community could do more than they were doing to help the people, and so fulfill, in part, the purpose and spirit of the Master. The policy of the Club from the beginning has been to give rather than to gain —to give service, cordiality, good will; and the blessedness of giving has been demonstrated in its experience. In a material way it seeks only to pay its current expenses, which are met by a membership fee of twenty-five cents for the season (six months), and an admission to non-members of five or ten cents each meeting. The Club meets once in two weeks in the church parlors, which hold more than five hundred people, and have at every session been taxed to their utmost capacity. The Club has friends everywhere, and has found no difficulty in arranging programmes calculated to entertain, edify, and inspire. Its unselfish policy evokes a similar spirit from the public, who give their services freely. Many other churches which we have known have similarly recognized their duty to the public, and thus have made the public more willing to listen to the teachings of their pulpits.

Grace Church, New York

The Year-Book of Grace Parish, New York, is a sumptuous and beautiful volume. Those who remember this church as a place of worship for the aristocracy will have their prejudices quickly dispelled by a study of the many and varied forms of Christian activity that are here mentioned. The back of the cover contains a picture of the old Grace Church, on the corner of Broadway and Rector Street, a building plain enough for a Puritan conventicle. On the first page is a picture of the present structure—beautiful enough for an English cathedral. The first fact which attracts our attention as we read is the provision which is made for the work. The rector is the Rev. W. R. Huntington, D.D. Associated with him are five assistant clergymen, seven deaconesses, three other women helpers, and three lay readers. The question is sometimes asked why the Episcopal Church has grown so rapidly in New York. We do not believe that it is because of any peculiarity in the Episcopal system, or any special preference for it on the part of the mass of the people, but rather because the churches themselves are so much better equipped than those of other denominations. For instance, the Broadway Tabernacle and the Fifth Avenue Presbyterian Church have each but one pastor and one assistant for each chapel; at Grace Church there are four for the general work and two for Grace Chapel. That tells the whole story of growth. The present Grace Church was consecrated fifty years ago. It was designed by Mr. James Renwick, recently deceased. Many new buildings have recently been provided for this parish, and they will soon be opened. They are located on East Thirteenth and East Fourteenth Streets, near to First Avenue. The work is divided into twelve departments, and these are important enough for us to name them. It should be remembered, however, that each department has many subdivisions. The departments are as follows: First, religious instruction of the young; second, missions at home and abroad; third, industrial education; fourth, industrial employment; fifth, the care of the sick and needy; sixth, care of little children; seventh, visitation of the neighborhoods; eighth, the visitation of prisoners; ninth, the promotion of temperance; tenth, fresh-air work; eleventh, libraries and reading-rooms; twelfth, friendly societies and brotherhoods. It will be seen from this list that the activities of this parish are carefully planned and wisely administered. We advise those who would understand how effective the work of a church may be made to secure this book and to give it careful study. It would be worth almost a whole course in pastoral theology.

Ministers' Meetings

At a recent meeting of the ministers of the Fitchburg region the discussion concerned interdenominational exchanges. One minister reported having invited a Unitarian to make an exchange. The invitation was declined because the ideas were so different that both men would probably be under restraint and no real good be accomplished, and many misunderstandings might grow out of it. Another minister reported that a Unitarian had asked a Congregationalist to exchange, and that he had declined for practically the same reasons. It is well to remember that there are two sides to this question, and that when men are true to their convictions the danger of difficulty resulting from such exchanges is equally great on both sides. Liberality and tolerance are monopolized by no denominations. Another point which we notice in this meeting was the resolution adopted concerning the barbarities in Turkey, and the absurdity of any conflict between the United States and England. The members spoke in favor of international co-operation for the protection of the helpless and the promotion of human good everywhere. They said: "And especially are we convinced of the fitness of a closer union of all English-speaking peoples for the moral conquest of the world in the name of liberty, humanity, and peace." All other gatherings of ministers and of Christian laymen ought to add their influence in the same direction. Now is the time for Christians to lead. We have elsewhere affirmed that if they will unitedly demand international arbitration, the rulers of the world will hear and heed.

The Hall of Christ at Chautauqua

Bishop Vincent, Chancellor of the Chautauqua University, is tireless. We never know what new plan he will have for the development of the institution of which he is the distinguished head. His latest plan is the erection of what he calls "The Hall of Christ." It is to be a building with class-rooms for the study of Christ by various grades of pupils, from children to the profoundest scholars. The building is to be used for no other purpose. One man has already given $10,000 toward the building. It is to be the most imposing structure on the grounds. One room will contain a library of the lives of Jesus; another will be devoted to the best engravings and photographs of the great pictures and statues of Christ. It is intended to make the instruction thorough, and to employ the results of the latest and most competent scholarship. The style of the architecture will be Grecian, and will show how science, philosophy, literature, art, and reform must all center in Him. The project is a noble one, and will no doubt prove a speedy success. Chautauqua has already many attractions; the Hall of Christ will fittingly crown them all.

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Municipal Progress

Fraudulent Registration in Philadelphia

Again in Philadelphia the fraudulent registration of voters has been exposed, and there is some hope that the indignant public will at last put an end to the system of allowing names to be entered on the registration rolls without the personal application of their possessors. Through the efforts of the Christian League, the Municipal League, the "Anti-Combine" Republicans, and the Democrats, a systematic canvass is being made of the districts in which registration frauds are most apparent. Particular attention is being centered upon the Fifth Ward. In that ward, says "City and State," the canvassers, acting under the direction of Mr. John Hogan, have had significant experiences:

With sealed envelopes addressed to the names upon the Assessors' lists, the canvassers went to suspected houses and inquired for the assessed voters. They found that the people of whom they inquired had been posted to answer that the supposed voters lived there, but the residents of the houses where fraudulent names were registered were easily trapped by Hogan and his canvassers, by such a series of questions as this:

"Does George C. Baker live here?"
"Yes."
"Does I. W. Durham live here?"
"Yes."
"Does George S. Graham live here?"
"Yes."
"Does Charles F. Warwick live here?"
"Yes."
"Does John Hogan live here?"
"Yes."

"Why, you are deliberately falsifying," was Hogan's reply. "I am John Hogan. George C. Baker lives in the east of the ward. George S. Graham is the District Attorney, and lives in the Twenty-ninth Ward. Mr. Durham lives in the Seventh Ward, and Charles F. Warwick is the Mayor," etc. This announcement was sufficient to end the interview and to reveal the fraud that had been practiced. Hogan met just such experiences as this in three-fourths of the places visited.

Evidently personal registration is as much needed in Republican Philadelphia as it ever was in Tammany-ruled New York. The difference between the organizations controlling the two cities is largely a difference of name. The elements dominating both are the elements which in any city would join the party in power, and use that power without scruple for their own ends.

Municipal Employment Bureaus

The report of the Ohio Bureau of Labor Statistics shows that in 1894 the Municipal Employment Bureaus of Cincinnati, Cleveland, Columbus, Toledo, and Dayton again maintained a high level of usefulness. The report summarizes the results as follows: "In 1894 the five free public employment offices of the State found work for nearly 10,000 people. Although this is a falling off of 3,000 compared with 1893, the showing is a very satisfactory one when it is remembered that the dullness in all lines of industry has been more widespread this year than last." Nearly every employer who applied for help secured it through the bureaus, but the number of applicants for work compared with those who obtained it were more than two to one. The least encouraging feature about the report is that, although as many men as women applied for work, only one-third as many received it. It is true that the disproportion between women and men securing employment through private bureaus is even greater, but it is evident that the manufacturers and merchants are not using the municipal bureaus to the extent desired. It is notable that in the smallest city, Dayton, the bureau found employment for over seven hundred men, or nearly twice as many as in any of the larger cities.

A Progressive Charter

Washington is one of the three or four States allowing a large degree of local self-government to cities, and at the next general election the people of Seattle will vote upon a new charter containing most of the provisions advocated by the majority of municipal reformers. The Mayor is to be given power to appoint the heads of the several departments of city government, and—what is more important—each of these departments will have a single head. In this way the public will be able to fix responsibility for the policy pursued in each branch of the public service, though it will be able to secure a change of policy only by electing a Mayor in harmony with public opinion on the questions involved. Upon the removals made by the heads of departments an unsalaried Civil Service Board is to hold a veto power, and the same Board is to pass upon all applications for appointments. Through a desire for economy made necessary by the recent fall in prices, two other important Boards are to be unsalaried—the Board of Public Works and the Board of Health. The Mayor's salary is to be reduced from $3,000 to $1,500, and an expensive council of two houses is to be displaced by a single legislative chamber with one member from each ward and four members-at-large—the salary of each to be $300. The new charter embodies a provision for public ownership of waterworks and also of an electric-lighting plant, which will sell power to factories. The questions of the city ownership of street railroads and of the closing of saloons on Sundays and between 11:30 at night and six o'clock in the morning on other days are to be separately submitted.

Municipal Ownership of Natural Gas

Several years ago this journal in its editorial columns gave an account of a promising experiment in "municipal socialism" entered upon by the conservative city of Lancaster, Ohio, whose citizens by an overwhelming majority had voted in favor of public ownership of its natural gas supply. In response to a recent letter of inquiry respecting the success of the experiment we received this reply from one of Lancaster's prominent citizens:

In the spring of 1887 the first natural gas well of the Lancaster field was drilled in by a pioneer citizen company. This well, which was quite small, was followed immediately by two others not much larger; after which a number of the streets were piped in a crude manner, for domestic service. In July of 1888 the city, by authorization of the Legislature, issued bonds to the extent of $72,000, bought out the citizen company's plant at the actual cost of $24,000, and went into the natural gas business itself. The management was, by law, placed in the hands of three trustees, elected by the people every three years. The city was then thoroughly laid with pipes, more wells were drilled, and, after the first year, the supply became abundant.

The $72,000 procured from the sale of the bonds was applied to the purchase of the original plant and to its re-establishment on a permanent and more extended basis. As the new municipal plant began, almost from the start, to produce an income in excess of the running expenses, the bonded indebtedness was rapidly reduced, until, on January 1, 1896, the last bond had been liquidated, and a surplus of $4,000 had been applied to the payment of city street-paving bonds. The provision which the Legislature had made for the gradual liquidation of this bonded debt by an annual tax levy upon the citizens of Lancaster was not needed, and never came into operation. The future net profits arising from this lucrative business venture will be applied to the beautifying and general improvement of the little city.

Upon January 1, 1836, the municipality of Lancaster had been actively supplying its citizens with natural gas for seven years, at a cost to the consumer of less than one-half that which is charged in other gas towns. The gross income during that time has been $225,000. The expenditures have been as follows: $24,000 in the purchase of the original plant; $75,000 for sinking new wells; $67,000 in pipe lines; $9,000 for lease privileges of gas territory; $18,000 as interest on the bonded debt; and $27,000 in general and current expenses—making a total of $220,000. The annual gross receipts now exceed $40,000. The total paid out yearly in salaries for the management of the business is but a little over $3,000—divided as follows: Three trustees, $100 each; clerk, $800; superintendent, $1,200; assistant superintendent, $500; second assistant superintendent, $350.

The city now owns ten good wells, with a total capacity of over 25,000,000 cubic feet of gas every twenty-four hours, of which not more than one-eighth is needed, the balance being shut in. The wells average four million cubic feet daily when first drilled in, but gradually go down under constant use, losing in their daily capacity about one million cubic feet in each year of active life.

The city permits its consumers to burn gas, without meter and *ad libitum*, at the following charges: For cooking-stoves (No. 5 mixer), $1 per month the year around; for ordinary heating stoves or grates (No. 5 mixer), $1 per month from October 1 to May 1, and without cost during the five summer months. There are special rates for furnaces, etc. The gas is reduced by a system of regulators to a pressure of eight ounces to the square inch when received by the consumer. The gas burns day and night in the homes, offices, and stores—keeping the houses at an even temperature, without the care, labor, or dirt which accompanies the use of coal, and at about one-half the cost. No fuel but gas is used in the city, which contains a population of over eight thousand; and although there are five thousand gas fires constantly burning during the winter, no accidents occur to mar the pleasure of housekeeping under the advantages of natural gas.

Correspondence

America and Turkey

To the Editors of The Outlook:

I have read with interest and sympathy Dr. Smyth's chivalrous communication in your issue of February 1. May I be allowed to add a few suggestions to show where his reasoning really carries us?

In the first place, let us get rid of certain fallacies which confuse people's thought about the relation of our Government to Turkey. Thus the true question is not whether the United States, a Christian power, shall take up a "crusade" against the Turk as the persecutor of fellow-Christians. The question rather is whether we ought to redress the wrongs of fellowmen. Would our duty be in any respect less if the persecutors were Christians and the oppressed Turks?

Another subtle fallacy arises from the fact that Turkey is supposed to be weak. We talk easily about war-ships and ordnance. What should we say if the wrongs were done by Russia and the victims were Jews or Stundists? We have heard of very sad atrocities in Russia. Does our responsibility cease at the point where courage and sacrifice would be required of us?

There is something rather fascinating in the comparison which Dr. Smyth draws between the call to the mediæval knights to march for the Holy Land and the demand upon us to-day. But what was the great and standing lesson of the Crusades? It was the futility and barbarism of that species of chivalry. The knight, usually with blood and oppression on his own skirts, recklessly harried a multitude of innocent people to avenge wrongs done by men like himself. Call the United States a Christian power if you please, but she is only a generation away from a wicked war against Mexico and from the cry of millions of slaves in her own borders. Her record is stained with recent faithlessness to her Indian tribes and with the blood of Chinamen. When have her hands become so clean that they could take up the sword to punish other nations?

Grant, however, that we should send ironclads and soldiers to Turkey, who has thought out the conclusion to this business? It is certain that we should have to kill many people who are in no way responsible for the Armenian horrors. Suppose that we had speedy victory, that we punished the Sultan and collected a handsome indemnity for the losses of our missionaries and other citizens—wrung, doubtless, ever dollar of it, out of the taxes of a miserable population—then what? Are we prepared in any way to guarantee protection and security to the downtrodden peoples of Turkey? Shall we annex Asia Minor as a dependency of the United States, or hand it over to the Russian bear, or leave it to the habitual jealousy of the Great Powers of Europe—in short, to its habitual anarchy?

All this is not to controvert Dr. Smyth's noble scorn of supineness and inaction while a race is being massacred. It is rather to point out the only method in which we can righteously proceed without making matters worse. The time long ago passed when it was thought to be tolerable for the individual to attempt to redress the wrongs of others. He was found not to be good or wise enough. He must unite with others, frame laws, and establish tribunals, in order to put down injustice. Are we not learning the same profound lesson as to the responsibility of nations? No nation is wise or good enough to interfere by force in the affairs of other nations. The leaders of no nation are free from prejudice or from the taint of "politics." We are shut up, then, to one door whereat to urge our efforts for humanity. We must push for some form of union among the civilized nations, for international treaties, for tribunals of arbitration. Meanwhile, there is one object-lesson which may prove to be more mighty in Turkey than our whole much-vaunted navy. It is the help brought by Miss Barton, Miss Kimball, and others, distributed without regard to race or religion, simply to meet the needs of suffering men and women. The cost of a single gunboat, scattered in this form of beneficence, would, in my opinion, go a long way towards commending American Christianity.

CHARLES F. DOLE.

Jamaica Plain, Mass.

Whatever the differences as to the political attitude of the United States concerning the Armenian horrors, there is one method of relief, as Mr. Dole points out, upon which all humane Americans can agree. Miss Barton can be sustained in her Red Cross ministrations, and we are glad to say that the readers of The Outlook are generously taking part in this work.—THE EDITORS.

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The Spectator

The most uncomfortable experience the Spectator has to endure is being forced to acknowledge how little he knows. This acknowledgment is to himself only; he never makes the mistake of letting the world know. He would cease to be the Spectator if the depths of his ignorance were known. His seeming knowledge is his protection. He is a good actor. On no subject is the Spectator so constantly forced, as it were, to confess his ignorance as on that of woman. The unexpected is always happening when woman is the problem. She is constantly showing how absurd theories are where she is concerned. Her weakness is her strength. She has the power to defy every position she has ever taken, when love is her impulse. Love inspires her to deeds that make her more than human, for she endures tortures unmurmuringly that right and law have made unnecessary. Appeal to either would mean revelation of that she would conceal, for she loves.

❀

The Spectator knew the case was hopeless. There were hundreds of such cases on file at the Charity Organization Society. Nothing remarkable to the initiated in a woman with two little children and a husband out of work for six months. It was not even remarkable that he had not presented the ticket secured for him from the Charity Organization wood-yard. The Spectator knew this type. He did not express any feeling when told by the wife, with the light of perfect confidence in her face, that "he did not use it, for he was afraid he would lose something better." That meant living faith in a husband, and the Spectator kept still. He is trying to use a constructive method in his dealings with men. He saw the woman first in the morning, and immediately formed a theory. In the evening he passed the house in which she said she lived, and saw a horse and cart before the door in which were a zinc trunk, and a baby's rocker swinging merrily in the wind from the river. Chairs have such a senseless way of suggesting the people who use them! A knock at the basement door brought an untidy-looking woman, strong of body and voice, and conscious of her strength to meet her life problems and solve them.

"The woman upstairs? Yes, she's got to go, God help her! I feel sorry for her; she has two as pretty children as you ever saw. Him? Sure, he's no good; it's lazy he is. She has a hard life before her, the poor young thing!"

❀

Up the dark stairs to the room above. A smoking kerosene lamp made the poverty of the room more intense. A beautiful little girl of three stood in the middle of the room; a baby was asleep on the bed. The mother was trying to wash his face and hands without waking him. "Yes," she said, in the most patient tones, "I could not get the money, and I must go. Yes, to a friend's. She hired me two vacant rooms and will wait for the money, and lends me a lounge for a bed. The man who is moving us lends us a stove. God knows where we will end!" There was a smothered sob. The little girl looked up in smiling trustfulness. All the world was friendly. Love protected her. "I hope he'll get something to do soon."

❀

Mrs. McCarthy, the landlady, stood in the door. "I have come to you to tell you how sorry I am that you must move. I'd gladly let you stay if I could. Don't hold it against me. This house is all I have to keep a roof over the head of me two children. They have no father; I'm alone in the world. Do you think it's easy for the mother of children, who knows just what you do, to put another mother and her children out of the house on a cold winter's night? It's hard for me to do it. Don't hold it against me."

"Don't say another word, Mrs. McCarthy. It's all me own fault," said the little mother in comforting tones. "I should have told you how poor I was when I moved in. I should have told you that the two dollars and a half was all I had, and that there was but small chance of my getting any more. You've been good to me. I thank you. Because my husband can't get work, 'tis no reason for you not having your own. You let me stay two days for nothing, and you'll never be paid, I fear." "Don't mention it, Mrs. McGowan," came in broken tones from the doorway, and the woman was gone. Nellie had listened in silent wonder; she shook back her yellow curls and grasped her mother's skirt more tightly. "She's a dear little thing," said the mother. "I don't know where she gets the words she uses. She talks to her doll and tells her how sorry she is the furniture is in store, but not to mind, for her father will get work." This with a sad, loving smile. The reddened hand passed slowly over the head of the little girl. The few things were on the cart, and the little family were soon drifting again to a temporary shelter.

❀

The Spectator knew another family well. When told that the wife had to go to a hospital up-town, he was not surprised. He is not a physician, but an observer. He knows the difference between health and disease. That woman always suggested doctors, and their attendant angels, trained nurses. The ordeal was over, and the woman home. But it was not the same home. The house had been cared for without her. The children had supplied her place. They welcomed her home, but from the father came first endurance, then mutterings, then open expression of dislike. The Spectator, poor unfortunate fellow! lives in a family where the driftwood of life seems to lodge. There was nothing to do but wait and serve at the crisis. The weeks slipped by, and the mutterings were varied by sullen threatenings of a storm. There was no family life, and the young faces were slowly losing the light of youth. The storm broke when the father struck the mother in the presence of a sweet but spirited daughter of eighteen. She was driven out because of her protest. Two months later the mother was homeless, and the tragedy was complete. She found a shelter, and the protector was the daughter, who assumed with gladness the burden of the support of two. Love gives strength to the body. The mother would not accept the sacrifice, and she demanded an opportunity to support herself.

❀

The Spectator believes in compelling people who try to shirk a duty to do it. He's a fighter when roused. This husband must support his wife. That is the first step toward the unraveling of this riddle, thought the Spectator. The wife and the Spectator arranged a meeting at an elevated railroad station from which they would journey to the husband. The Spectator felt sure that when the hour came the wife would not keep the engagement. The wife loved the brute of a husband. The train reached the station, but the wife was not in sight. The Spectator had a comfortable feeling, under his varnish of indignation, of "I told you so." He glanced through the station door. There was the wife, with an enormous bundle, half the size of herself. He hurried through the door. The wife rose with a radiant face, holding the bundle at arm's length in front of her, exclaiming as he entered the door, "It's work, a lot of work. I got it to-day. I've been working since eight making a sample. It was good, they said, and they gave me this work." Happy!—the Spectator has rarely seen such happiness. He was made reverent in the presence of the divine emotion. A wife keeping an engagement to compel a brutal husband to give her two dollars a week, with a bundle of work in her arms that offered a prospect of earning three dollars a week for three months, *perhaps*, feeling that the world could offer her no more! The Spectator was weak enough to envy the woman who could be made so happy by such a prospect.

Mr. Andrew Carnegie has announced that he will give $50,000 a year to embellish the museums and the art gallery in Pittsburg bearing his name, his only condition being that two or more pictures by American artists shall be annually purchased.

Aid for Armenia

Before leaving London for Constantinople last week Miss Clara Barton received a dispatch from Minister Terrell acceding to her request to appoint herself and the members of her party as authorized bearers of relief to the Armenian sufferers. There can now, therefore, be no doubt that while the Turkish Government officially ignores the Red Cross Society as a body, it will not interfere with the humane action of Miss Barton and her comrades as individuals.

As will be seen below, the readers of The Outlook are maintaining their generous contributions to the Armenian Relief Fund. There is no question that all money so contributed will be applied speedily and effectually toward mitigating the terrible suffering to which many thousands of homeless and plundered Armenians are exposed this winter. The following extract from a private letter written from Van describes the situation at Marash, and is equally true of other places:

> Every Christian house was burned or plundered of all its contents. Bedding, clothes, rugs, cooking dishes, coal, wood, and *all*—all gone. The houses still standing have been ruined, doors and windows smashed, stairs torn down, and timbers pulled out so that they are uninhabitable. The families are huddling together in cellars and stables, without covering at night. Marash has as cold a winter as New York.

All contributions received by The Outlook are forwarded at once to Brown Brothers, 59 Wall Street, New York, and there placed to the credit of the American National Red Cross Society.

THE ARMENIAN FUND

Previously acknowledged	$2,223 43
Miss M. E. G., Ithaca, N. Y.	2 00
Two Socialists, Pomona, Cal.	10 00
A. V., Colorado	5 00
Citizens of Grand Rapids, Mich.	125 50
A. R., Brooklyn, N. Y.	2 00
Rev. J. C. W., Fairhaven, Wash.	4 60
Anonymous, Colorado Springs, Colo.	3 00
Berkeley	5 00
H. McR., Baltimore, Md.	2 00
Mrs. L. C. C., New York, N. Y.	5 00
A. M. C. K.	1 00
A. S., Providence, R. I.	5 00
J. S. O., Whitneyville	5 00
C. H., Hartford, Conn.	10 00
Some Girls of the Moravian Seminary, Bethlehem, Pa.	3 00
A. C. B.	25 00
J. R. L., Washingtonville, N. Y.	25
F. N. B. and J. M. N., New Haven, Conn.	1 00
State Road Church, Mainesburg, Pa.	26 00
B. C., Harrison, O.	2 00
Welsh Congregational Church, West Pawlet, Vt.	4 00
A. F. C. E. Society, Lyndon Centre, Vt.	5 00
Montclair High School, Montclair, N. J.	35 00
Anonymous, Darlington, Wis.	5 00
Palo Alto Presbyterian Sunday-School, Cal.	20 00
Greenwich, N. Y.	15 00
A. E. M., Cal.	3 00
Congregational Church, New Salem, Mass.	2 00
A Friend, Farmington, Conn.	5 00
E. W. B., New York, N. Y.	10 00
F. E. M., Freeport, Me.	1 00
Mrs. A. J. S., Freeport, Me.	1 00
Mamie O., Alliance, O.	1 00
J. E. C., Cornwall, Conn.	10 00
G., Utica, N. Y.	10 00
Belleville Avenue Congregational Church, Newark, N. J.	49 57
H. J. N., Pomona, Cal.	2 50
F. B. K., Tacoma, Wash.	1 00
E. B. L.	3 00
E. H. R., Newark, N. J.	5 00
E. R. B., Newark, N. J.	5 00
J. S. C. E. of Union Church, Berlin, Wis.	5 00
A Friend, New York, N. Y.	5 00
Rockford College, Rockford, Ill.	27 00
K. L. of C. E. of Evangelical Church, Blue Springs, Neb.	9 50
W. W. L., Rockford, Ill.	2 55
Baltimore Monthly Meeting of Friends, Second Contribution	10 00
E. C. S., Alhambra, Cal.	1 00
F. D. B., Berkeley, Cal.	3 00
L. D.	11 00
Mrs. H. C. P.	2 00
M. S. O., Wilmington, Ill.	1 00
M. E. S., Newtown, Conn.	2 00
Miss L. F. S., Atlanta, Ga.	5 00
A Little One, Lancaster, Mass.	50
R. J. McB., Lexington, Va.	2 00
M. E. Church South, Hendersonville, N. C.	5 00
W. B., Brooklyn, N. Y.	1 00
J. D., Northampton, Mass.	10 00
E. S. W., Brooklyn, N. Y.	10 00
E. V. N. A., St. Paul, Minn.	5 00
M. B. A., St. Paul, Minn.	1 00
W. W. L., New York, N. Y.	10 00
F. D., Pinehurst, N. C.	1 00
Pinehurst, Moore Co., N. C.	4 00
A Teacher, South Manchester, Conn.	5 00
E. B., Washington, Ga.	4 00
A. N. F., Avoca, Iowa.	1 00
Total	$2,802 40

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For the Little People

Washington's Birthday

By Martha Burr Banks

If I had been Washington, ah, what then?
Why, I'd have been one of the greatest of men,
And my picture would hang on many a wall,
And I should be loved and praised by all.

But, after all, I am glad, you see,
That I am *I*, and was not he;
Or else his birthday, sad to say,
I couldn't have had for a holiday.

Ginger

By Harriet Cushman Wilkie

You'll never guess who or what Ginger is, so I'll tell you that he is the cutest little yellow dog that ever tried to catch his tail. I could hold him in one hand when father first brought him home, but he grew very fast, soon becoming quite a dog indeed. We tried several names, but none of them seemed to fit the droll little fellow. To tell the truth, his appearance was really quite comical. His hair was a bright snuff yellow, brindled in places, and his ears and tail were cut so short that they stood up like interrogation-points at either end of his small body. But his eyes were the brightest, and his bark was the sharpest, and he was as brim full of snap and fun as any puppy could possibly be. And still he had no name.

At this time I was a school-girl, and every day I carried a luncheon to eat between the long sessions. One night mother said: "This is the last of the soft gingerbread you like so much. Put it in your basket for to-morrow's lunch." So the cake was laid in the basket, and both were put in the sideboard, and then I frolicked with my nameless puppy until my early bedtime.

When I prepared for school the next morning, my basket was empty. In surprise, I questioned Bridget.

"Sure an' yer dog must o' took yer gingerbread, jumpin' and climbin' as he do into ev'ry thing, the mischief! Sure he's that lovin' o' the cake, he'll stand by the oven door when I'm a-bakin' of it an' cry an' cry fer some."

"Who ever knew a dog to eat gingerbread!" I said, incredulously.

"He seems to have eaten your share, anyway," said mother: "why not name him Ginger?"

So that was the way he got his name; and, what is more, the name fits him to a T. He is as yellow and as fiery as any ginger was ever known to be.

Our little Ginger has many tricks that are an unfailing source of amusement. He is indefatigable in trying to catch the end of his stubby tail, and whirls around and around in vain to catch in his mouth that absurdly short member. When he fails he becomes enraged, especially if we laugh at his antics, and bites himself until his growl of anger changes into a yelp of pain.

A long mirror is tilted over the parlor mantel, and every time that Ginger looks that way he sees a slender little dog looking down at him and imitating his movements. Ginger springs at the dog in the glass, and the dog springs at Ginger, but they never meet. When Ginger growls and snaps at the dog, the dog growls and snaps at Ginger, and, indeed, everything that Ginger does this teasing dog does too. It is exasperating to be mocked, and Ginger evidently means to subdue his enemy in time, for every day he returns to the charge and jumps and barks until some one drives him from the room. I wonder if he will ever be so wise as to know that the dog in the glass is his own shadow?

Ginger is useful in many ways besides giving warning of the approach of strangers. He keeps the hens out of the garden quite nicely. Our poultry are allowed to run at large all over the farm, so that it is sometimes difficult to keep the lettuce and peas out of their greedy bills. In one corner of the garden is a stump, and on that perch Ginger can overlook the entire space. If a hen is visible within the inclosure, he is after her in a trice, and it is nip and tuck to the fence.

Sometime I must tell you of Ginger's dear friend Tad Ragan, a very handsome tortoise-shell cat, and of his dislike for Polly, who lives next door, whose harsh voice is the only sound that he really fears and dreads.

We love little Ginger so much that we never remember that he is not handsome, or, if any one says, "What a homely dog!" we reply, "Handsome is that handsome does."

He Knew

Sometimes when big people visit schools and ask questions, they receive answers they do not expect. A man visited a school in Scotland and asked the children some questions in fractions. Fractions are parts of whole things. There is a little secret to remember—that, in fractions, as the numbers of the parts increase the part becomes smaller. For instance, one-fourth is less than one-third. Take two pieces of paper of the same length, cut one piece into three even parts, and the other into four even parts, and any one of the three pieces will be longer than any one of the four even pieces. Yet four is a larger number than three. The more parts into which we divide anything, then, the smaller the parts. If we divide a thing into one hundred parts, those parts will be much larger than if we divided it into one thousand equal parts.

Well, a gentleman visited this little school in Scotland and asked a boy which he would rather have, the sixth or the seventh of an orange. The boy replied, the seventh part. Then the visitor told the children how foolish it was not to understand what they said; that the boy said a seventh because he thought a seventh was larger than a sixth. When he said this, one of the boys raised his hand and said:

"Please, sir, but that boy disna like oranges."

You see, the boy did know that a seventh was less than a sixth.

The Protection of Belgian Dogs

A little while ago we told in this column of the dogs that draw the teams in Belgium. As you may well believe, all the men who use these dogs are not kind to them. Some of the dogs are not only abused and beaten to compel them to draw the very heavy loads, but they are not well fed, and show that they are hungry. Now some kind-hearted people in Belgium are trying to protect the dogs, and have laws passed that will put the men in prison who do not use them well.

People all over the world are growing kinder-hearted, and abuse of animals rouses all the people to defend them.

If you can get somebody to read to you the story of "The Dog of Flanders," this story will make you love dogs more than ever before.

A Story of Oxen

On the Island of Ceylon there is a breed of oxen known as the sacred running oxen. These oxen are only thirty inches high. One was sent to England many years ago which was only twenty-two inches high. In Ceylon these oxen are used for express purposes. They are said to be very strong.

The story is told that a Buddhist priest was imprisoned in a stable built of stone. Oxen were stabled in the building. During the night the priest loosened a stone, which left a cavity of thirty inches. He knew he could escape from his enemy's country only by being carried by some animal, so he prayed to Buddha. One of the oxen of ordinary size, feeding near him, walked to the opening and passed through. The priest followed him, got on his back, and was carried safely to his own people. This, it is said, is the origin of the sacred running oxen of Ceylon.

This may be called a fairy story.

Sponges

When you use your sponge, do you ever kas yourself where it came from, whether it grew or was made? The sponge is a collection of animals, really, who lay eggs which hatch and increase the size of the sponges. The best sponges are found in the Mediterranean. They used to be caught by naked divers, and even with harpoons; but they have grown scarcer, and are now caught in deep waters that require expert divers in divers' suits. Sponges are found in the Pacific Ocean, the Atlantic and the Indian Ocean.

The Greeks are said to be the best divers in the world. A glass is placed at the end of a large tube. The boat engaged in sponge-fishing passes slowly over the ground while an expert watches the bottom through the large tube, the glass of which is beneath the surface. The water is so clear that the bottom can be seen at a great depth. When the sponges are discovered, the divers put on their suits and go to the bottom, and the sponges are brought to the surface.

In the waters of the West Indies the sponges are secured in comparatively shallow water. A box or bucket is used, with a pane of glass inserted in the bottom. The sponge-fisher puts his face into this, and when he discovers sponges brings them to the surface with a hook. The large woolly sponge, as you would imagine, is called a sheep sponge.

All sponges have to be prepared for market. As taken from the water they are unfit for use, and must be cleaned, and bleached to some extent. The very white, hard sponges are over-treated, and not as good as those cleaned without so free a use of acid. The best sponges are found in the deepest waters.

A Boys' Senate

In one of the schools of New Jersey a Senate has been organized after the model of the United States Senate. The boys have organized committees, who are to make reports, and they have appointed a committee on rules, who will decide how the body shall govern itself. Those boys will know how to make a motion. They will learn how to preside, and the rules governing debate. Not the least benefit is that these boys will learn how to think "on their feet." That means that they will be able to think while speaking, and able to think if called upon suddenly to speak in public.

Ugly and Useful

The buzzard is a bird that does not attract even the bird-lovers. He is not beautiful, nor does he sing, nor is he graceful. But he is the friend of man often. He is a scavenger, eating that which, if left, would decay and cause illness and death. Below the city of New Orleans are large slaughter-houses. Great flocks of buzzards live near there, and the city authorities have imposed a heavy fine for the killing or even the injuring of these birds. Every animal has some use, and deserves our care.

Trained Seals

Doubtless many of you have seen trained seals, who will play a drum, fire a gun, and do several other things wonderful for a seal to do. A man who has trained a number of seals says that they must be kept in good humor or they will not perform. They must be fed with fish just before they go on the stage and between their performances. They are hungry all the time, and love to rove about if they get the opportunity. Animal-trainers, as a rule, find that the animals can be best trained when they are comfortable and happy.

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The Home Club

Child Study

The American people owe a debt of gratitude to Dr. G. Stanley Hall, of Clark University, for the impetus he has given to the intelligent mothers of America to study their children from the scientific point of observation. He has given mothers the most delightful subject ever given a woman to study—one that engages heart and brain. Naturally, the idea appealed first to teachers, and they, recognizing the limitations of their opportunity, enlisted the more intelligent of their pupils' mothers, until we are now securing accurate data for the use of scientists, data made the basis of deduction that sheds light on the pathway of every mother who applies the same kind of intelligence in the study of her child that she does in that of plants, or art, or any subject that appeals to pure intellect. Groups of teachers and mothers have formed circles which are making positive contributions to this science, which may do more for the building of character than any science yet developed by man. One of the most successful of these circles is the Committee on Child Study of the Society of Pedagogic Research. The Chairman is Dr. Emily Conant, Normal College, New York City. This circle appeals to the members of this Club for that assistance it is competent to give, by answering the following questions:

There are apparently decided differences of opinion among educators and parents concerning the conditions under which a child should be allowed or encouraged to express "choice."

An eminent educator maintains that in order to train citizens for a republic, children must early exercise the power of choosing. All educators recognize that choice must, at first, be limited to trivial matters, and that entire freedom in choosing lines of conduct can only be permitted when strength of judgment is developed.

In order to collate the experience of many parents and teachers in this particular, the "Society for Pedagogic Research" earnestly solicits answers to the following questions:

(*a*) 1. Give instances where you have allowed a child his choice in any matter. (State age, sex, nationality, and circumstances leading to the choice.)

2. Did the child desire to choose? Did he choose promptly?

3. Was his choice independent or influenced by others?

4. Under the same conditions, did he always choose in like manner?

5. Have repeated acts of choice made him readier to choose?

6. Have the acts of choosing had any effect upon the child's habit of obedience?

7. Did he become willful, or was he ready to submit when choice was impossible?

8. Give any other details that occur to you showing either immediate or remote effects.

(*b*) Were *you* allowed freedom of choice as a child? In what particulars? Results as you see them now.

(*c*) Report cases that have come under your observation although not under your management, and cases known to you upon reliable evidence.

Short answers will be acceptable, but if there are any investigators of this subject who can furnish us with a record of observations of one child extending over several years, it will be regarded as very valuable. Answers should be sent to the undersigned, or to the President of the Society.

JENNY B. MERRILL.
FREDERIC MONTESER.

Normal College, New York City.

Public meetings are held by this circle the first Thursday in each month at 4 P.M. at the Normal College.

Mothers are learning not to accept the visible as the beginning and the end of a child's act, but to study the visible because it is the expression of the invisible; to recognize every act as a soul-expression, a revelation often of disease and physical limitation. As a result of child study the child of to-day benefits, and the child of the future will still more positively be benefited by the researches of to-day.

A very valuable pamphlet has been published by Miss Sara E. Wiltse, reprinted from the "Pedagogical Seminary," entitled "A Preliminary Sketch of the History of Child Study in America," which embraces a list of the most important papers and articles on this subject that have been printed, with a list of books of reference. Dr. G. Stanley Hall has published "Topical Syllabi" for child study; these can be had on application at Clark University of Worcester, Mass. The Illinois Society of Child Study has done cumulative work which justifies publication. In Buffalo the Mothers' Club is studying with Professor O'Shea, of the School of Pedagogy. Professor O'Shea writes of this club's work as follows:

Dear Outlook:

I have just read the article in the current issue of The Outlook entitled "A Wise Step," and I have thought your readers might be interested in knowing something of the Mothers' Club of this city, which is undertaking and is carrying forward most successfully work along the general lines indicated in the article. The Club is composed of quite a large number of the most intelligent women of the city, who meet regularly for the systematic study of children from birth through the period of adolescence. The purpose is to become acquainted with the most reliable literature bearing upon the growth and development of childhood in all directions, and to become able to observe indvidual chiildren in the home and in the school, and to deal with them as their individualities may require. I inclose you a pamphlet containing an outline of topics upon the physical growth and development of children which the Club is now studying, and also a list of suggestive points for the study of individual children by each member of the Club. I have the honor to be Director of this Club, and at each meeting I deliver a lecture upon one of the topics indicated in the outline. announcement of which has been previously sent to each member; and there follow the lecture discussion and questions by the members, and a consideration of the individual studies they have made. The work seems to be very interesting to all the members, and the Club is constantly growing.

Lack of space prevents the printing of the questions given to the members of this club, in this column. The subjects are: "The Formation of Habits in Childhood," "Periods of Exceptionally Rapid Growth and of Retarded Growth," "Fatigue," "The Influence upon Children of Heredity and Environment," "The Importance of Harmonious Efficient Physical Development in all Mental and Moral Growth in Training," "Temperaments in Children." In a note to the class Professor O'Shea says:

In the systematic study of childhood it will be necessary to discuss the average normal child of different ages; and if the special problems of any member are not considered at the outset, there should be patience, and these will probably be dealt with before the work is completed. The only satisfactory study of children is this systematic kind that attempts to view the child as a whole, rather than centering attention upon some one special characteristic that may be of great interest at the time to some individual member.

The State of New York is the first State to take up the subject of child study as one of the departments of public instruction. Dr. Skinner, realizing its importance, engaged Professor Charles H. Thurber to organize for the State a Department of Child Study, and syllabi have been prepared for the use of teachers and mothers, which may be had on application to the Department of Public Instruction, Albany, N. Y. Many mothers are greatly puzzled by traits in their children that seem at variance with heredity and environment. The study of the child in a circle gives the opportunity for all-round observation. The minds of many must illume the mind of one groping in the dark, led by instincts, and often blinded by her love. The new study means better mothers, wiser mothers, and fewer children misunderstood. The members of the Home Club are urged to correspond on this subject. Circles working are earnestly requested to tell of their work in brief letters in this column. The charge has been made that mothers to-day do not enjoy their children as their mothers enjoyed them, because they fear to follow their impulses in the expression of their love. Have the mothers who belong to this Club found that scientific effort in the study of their children has lessened the mother's enjoyment?

Babies Protected

There are sections of the city where one rarely sees a baby in arms in a public conveyance. Even in those sections of the city where it would be expected to see the infant in arms, it is not a common sight. Mothers, even poor mothers, have learned the unwisdom of exposing young children to the danger of cold and of contagious diseases. The deepening and broadening of knowledge on the subject of the physical and mental training of children is one of the hopeful signs of the times. We have much to learn, but the fact that we are learning all the time proves the trend of women's minds, in spite of the many diverging interests that on the surface seem to divert woman from her home interests.

Municipal Economy

There is no greater evidence needed that the candidates for the office of Alderman should be men of intelligence and position than the constantly recurring incidents of the obstacles an ignorant man can place in the way of municipal progress and the protection of public health. Buffalo has recently had an outbreak of diphtheria; about four hundred cases were in the city at one time. The Health Department asked for an appropriation of $2,700 for preliminary work in establishing a laboratory and creating the office of bacteriologist and assistant. One Alderman defeated this resolution on the ground of economy. Either the standards of intelligence and character for the men who fill the office of Alderman should rise, or the board should be abolished from the municipal economy of every American city.

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55

Author of the Boston Cook Book.

Nervous

People wonder why their nerves are so weak; why they get tired so easily; why they do not sleep naturally; why they have frequent headaches, indigestion, and

Nervous Dyspepsia. The explanation is simple. It is found in that impure blood feeding the nerves on refuse instead of the elements of strength and vigor. Opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich blood; gives natural sleep, perfect digestion, is the true remedy for all nervous troubles. Remember

Hood's
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Is the One True Blood Purifier. All druggists. $1.

Hood's Pills cure Liver Ills; easy to take easy to operate. 25c.

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Notes and Queries

1. Is it possible to reconcile Exodus xii., 32. 38, with Exodus xvi., 3? in other words, what became of the cattle that the Israelites brought out of Egypt? 2. How were the tribes divided between the kingdoms of Judah and Israel? According to the maps, not only Judah, but Simeon and Benjamin remained loyal to the house of David. Yet in 1 Kings xi., 36, and other passages, but "one tribe" is spoken of, and if these *three* tribes continued, how did *ten* revolt? 3. In which work of Carlyle's does the following passage occur: "When all men have said 'Impossible,' and tumbled noisily elsewhither, and thou alone art left, then first thy time and possibility have come. It is for thee now: do thou that, and ask no man's counsel, but thy own only and God's."

M.

1. Since Bishop Colenso's studies on the Pentateuch, scholars have recognized the impossibility of reconciling all the various statements of the narrative. 2. See 1 Kings xii., 20. 21. The rest, of course, formed the kingdom of Israel; but there were hardly ten of them, for the tribes of Simeon and Levi had probably been broken up before that time, and incorporated into Judah. See Encyclopædia Britannica, Vol. XIII., p. 400. 3. Can some reader inform us?

I have just read "The Irrepressible Conflict," by the Rev. Minot J. Savage Have you any published reply on orthodoxy? Upreared amid Congregational influences, and now an avowed Episcopalian, I dislike to feel that any argument can shake my claim to orthodoxy, but own that Mr. Savage's words have come as an electric storm to disturb my summer skies. Will you please suggest some special publication to clear the atmosphere?

J. A. G.

So far as Mr. Savage's contention is with the old orthodoxy of the Protestant creed-makers, many leading thinkers in many churches are with him, and equally expressive, though with less noise and fuss. The thing for you to do is to turn from the negative to the constructive line of thought, to which Mr. Savage has not done full justice. Read especially Dr. Edward Caird's "Evolution of Religion," beginning at Lecture VI., Vol. II., "The Religion of Jesus." See also Dr. Gordon's recent book, "The Christ of To-Day."

1. Please give me the title and publisher of a book of Bible stories suitably arranged for a child of five, which you can recommend from the standpoint of literature as well as of religion. 2. Will you also tell me of some wise books on the education of children, using education in its broadest sense? Books in the line of Froebel's "Education of Man."

M. S. R.

1. "First Steps for Little Feet" (Charles Foster Publishing Company, Philadelphia, 50 cents); "The Bible in Picture and Story" (American Tract Society, New York, $1.25). 2. "Home and School Training," by Mrs. Avey (J. B. Lippincott Company, Philadelphia); "The Place of the Story in Early Education," by Sara E. Wiltse (Ginn & Co., Boston). These cost, we think, about 75 cents each. Perhaps some reader will suggest others.

Kindly tell me what difference obtains between the orthodox and reformed Jew.

S. E. P.

The difference is mainly in matters pertaining to public worship, in which those of the reform wing assimilate to the usages of their Christian neighbors. There is also a difference on the subject of the return to Palestine; the reform wing neither expect nor desire it, at least the extreme radicals do not; while the great *majority hope* that Judea will yet become the center of their religious organization, with such political institutions as the time permits, under the leadership of a lineal descendant of David. In the fundamental doctrines of religion the orthodox and the reformed agree.

If you will read Volume IV., pages 65 and 66, of Josephus, edition of 1842, published by Robinson, Pratt & Co., 63 Wall Street, New York, you will find that *one* secular history, at least, *refers* to the resurrection of Jesus. M. M. C.

We have read it, and must adhere to our statement that the New Testament is our sole authority for the resurrection of Jesus. As to the passage in Josephus, the Encyclopædia Britannica (Vol. XIII., p. 752) says: "It is unanimously believed to be spurious, at least in its present form, and those who contend even for its partial genuineness are decidedly in the minority."

I wish to obtain a life of the Saviour that, while it may be intended more especially for children, is at the same time one that grown people may read with profit. If you know of a publication such as indicated, kindly advise as to the publisher.

W. E. G.

"Jesus the Carpenter" is such a book. (Charles Scribner's Sons, New York.)

Kindly inform me in which of Dr. Dale's books I shall find a statement of his views upon the subject of immortality. B. F. L.

We believe that Dr. Dale held to the view known as "conditional immortality," but we do not remember that he has anywhere discussed it.

Where Novices must not Meddle.

ONE half the people remain well or are made ill accordingly as they eat wholesome or unwholesome food.

The danger to the public at once becomes active if unskilled people, or others who are indifferent as to the results, are permitted to manipulate our every-day food.

Recently certain baking powder makers, entirely without knowledge of the chemical relationships involved or liable to be disturbed, attempted to substitute some cheap materials in the preparation of their powder. The baking powder spoiled, of course, and the manufacturers' wagons are busy taking it back, but as some of it had been sold to housekeepers their biscuit and cake were also spoiled, and good flour, sugar, butter and eggs wasted, to their great disappointment and vexation.

Although the extra dozens given to them to induce them to continue to offer this brand to their customers may square the grocers for their loss of reputation, the housekeeper cannot be compensated for the loss and annoyance which she has suffered.

Such are the results when novices interfere, and unfortunately most of the baking powders are made in this slipshod way.

Nothing of this kind can occur with ROYAL BAKING POWDER. It is not only scientifically made from highly refined and healthful materials, but there is the most careful consideration and study of the hygienic relations to be adjusted and established in the food. The result is a leavening agent with properties that actually add to the wholesomeness of the food, making always, without fear of failure, the lightest, sweetest, most delicious foods, and whose use is economical.

ROYAL BAKING POWDER CO., 106 WALL ST., NEW-YORK.

Can you tell me of any good series of sermons or addresses on the several articles of the "Apostles' Creed"? C. E. W.

The best that we know of is Elizabeth Wordsworth's "Illustrations of the Creed" (T. Whittaker, New York, $1.75). It is on strictly orthodox lines.

In reply to "E. H.," I would say that the line, "Doors where my heart was used to beat," occurs twice in "*In Memoriam*" (Tennyson's)—section VII., stanza 1, and section CXVIII., stanza 1. I know of no poem beginning "Doors where my heart was wont to beat." R. B.

Can any correspondent tell me the author and location of the following quotation:

"A brave endeavor
To do thy duty, whate'er its worth,
Is better than life with love forever—
And love is the sweetest thing on earth"

H. C. P.

Can any one inform me where the leaflet can be found entitled "The Sin of Omission"? It has, I understand, four verses; the first is:

"It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flowers you might have sent, dear,
Are your haunting ghosts to-night."

J. S. B.

I wish to know the author of a poem entitled "Crown Him Now." The following is the first o the five verses:

"Year after year, with a glad content,
In and out of our home he went—
In and out.
Ever for us the skies were clear;
His heart carried the care and fear,
The care and doubt."

A. E. C. H.

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About People

—By the death of Charles L. Powell, of Alexandria, Va., Benjamin D. Silliman, of Brooklyn, becomes the oldest Yale graduate in point of the number of years since his graduation.

—The Rt. Hon. Hugh C. E. Childers, whose death is just announced, had occupied the important positions of Financial Secretary to the Treasury, First Lord of the Admiralty, Chancellor of the Duchy of Lancaster, Secretary of War, Chancellor of the Exchequer, and Home Secretary in certain of the British Cabinets during the past thirty years. He wrote authoritative pamphlets on Free Trade, Railway Policy, and National Education.

—Bishop Joseph Hubert Reinkens, who lately died, was, next to the late Dr. Döllinger, the best known of the leaders of the Old Catholic movement in Germany. He was a Rhinelander by birth, and was ordained to the Roman Catholic priesthood in Cologne. He became Professor of Church History in the University of Breslau, and later rector of the University. In 1870 he was one of the fourteen professors who, at Nuremberg, protested against the Vatican decrees. For this he was suspended from his clerical functions, and two years later was excommunicated. He then joined the Old Catholics and was elected their Bishop.

—In an article on the duration of life of our Presidents, the New York "Sun" reminds us that John Adams lived twenty-eight years after his inauguration as President, and died at the age of ninety. Thomas Jefferson lived twenty-five years after his inauguration. James Madison lived twenty-seven years, and died at the age of eighty-five. Monroe lived fourteen years; John Quincy Adams, twenty-two years; Andrew Jackson, twenty-six years; Martin Van Buren, twenty-four years; John Tyler, twenty-one years; Millard Fillmore, twenty-four years; Pierce, fifteen years; Buchanan, sixteen years; and Hayes, sixteen years. Four Presidents have died in office, two being assassinated.

—The late Theodore Runyon, our Ambassador to Germany, had been latterly so distinguished as a jurist and diplomat that an incident of his service in the Civil War had become less prominent in men's minds. When the rebellion broke out, Theodore Runyon went immediately to the front in command of the First Brigade of New Jersey (he had previously been Brigadier-General of the State Rifle Corps). Arriving at Washington in an emergency, he received the thanks of the President and Cabinet, and was brevetted Major-General on the spot. He had three thousand men. Their arrival was hailed with great joy, and, for the first time, Washingtonians felt that their city was safe.

—It is not often that a Frenchman passes away leaving a record so free from egotism and selfishness as is that of the late Alfred André, banker, Chevalier of the Legion of Honor, and Regent of the Bank of France. He was a gentleman of great culture, was descended from one of the oldest families, and was one of the wealthiest men in Paris, but he will be chiefly remembered by his tireless energy in good works. He was the President of the French Young Men's Christian Association, and gave $70,000 towards the erection of the Paris building. Every year he contributed to over five hundred benevolent associations. He was a leader in the French Protestant Church and in many philanthropic societies.

—The most famous episode in the life of the late Charles Thomas Floquet was his attitude toward the Emperor of Russia. The latter had been fired upon by a Pole named Berezowski in the Bois de Boulogne, after a great military review which Napoleon III. had offered to the crowned heads during the Exposition of 1867. Berezowski was defended in court by Floquet, who succeeded in saving him from the guillotine. The Czar at that time paid a visit to the Palace of Justice, and was ascending the steps when Floquet shouted in the monarch's face, "Long live Poland, Monsieur." This was considered a twofold thrust: Floquet did not use any other title than that of Monsieur, and also protested against the repression of the Polish patriots of 1863.

—Speaking of the possibility that the Republicans may nominate Mr. Morton for the Presidency, and the Democrats Mr. Morrison, each seventy-one years old, the New York "Mail and Express" notes among those of an equal or a greater age the following persons still prominent before the public:

Ex-Speaker Grow, Senator Sherman, the Duke of Argyll, Professor Goldwin Smith, Thomas Wentworth Higginson, and Li Hung Chang, at seventy-two; Abram S. Hewitt, Edward Everett Hale, at seventy-three; Sir Charles Tupper, the Duc de Broglie, and Prince Hohenlohe, at seventy-four; Herbert Spencer, at seventy-five; Queen Victoria, Prime Minister Crispi, Lord Playfair, and General Longstreet, at seventy-six; Senator Evarts, at seventy-seven; King Christian of Denmark, and Senator Palmer, of Illinois, at seventy-eight; Justice Field, Senator Dawes, Newman Hall, at seventy-nine; Bismarck and Sir Henry Parkes, the Australian statesman, at eighty; Pope Leo XIII. and Senator Morrill at eighty-five, Gladstone at eighty-six, General Neal Dow and ex-Senator Jones, of Iowa, at ninety-one.

—The "Youth's Companion" tells of a little colored baby in Washington, which the mother, a respectable colored woman, asked permission to name for Mrs. Harriet Prescott Spofford. Mrs. Spofford cheerfully granted the permission; but when, some weeks later, she went to call on the infant, she was greatly surprised to hear it addressed by its fond parent as Genevieve. "Why, how is this?" she asked. "I thought the baby was to be named Harriet for me." Mrs. Spofford's friends, as it chanced, had often remarked that her Christian name was not suited to her; it was too chilly, too prim, too conventional a name. Therefore her amusement was all the greater when the smiling mother replied at once, a trifle apologetic, yet quite confident that the correctness of her course would be manifest on consideration, "Oh, yes, Mis' Poffit, but then Genevieve 'spresses you a great sight better'n Ha'yit does!"

—"To Pennsylvanians," says the Philadelphia "Inquirer," "the South African Republic is brought still closer home by the claim that President Kruger was in his youth a resident of Carbon County, and by the fact, of which there is no doubt at all, that General Joubert, who so successfully put the English to rout at Majuba Hill and Krugersdorp, is a native of Uniontown, Fayette County. General Joubert's parents came to Pennsylvania from Holland, but his name would indicate that he was a descendant of the French Huguenots who took refuge in Holland when it was an asylum for the oppressed of all lands after the revocation of the Edict of Nantes. Like the late President of the Swiss Republic, General Joubert did gallant service for the Union in the American Civil War, serving in the navy under Admiral Dupont, and as captain of a company under General Godfrey Weitzel. These facts help to explain the British defeats in South Africa. 'Dr. Jim' had run foul of a soldier who had had actual experience in war, both in America and Africa."

—The Emperor William rarely lets a week go by without astonishing or amusing the world with some new eccentricity. His latest has been the imprisoning of his cousin Prince Frederick Leopold as the result of a quarrel. Prince Frederick Leopold is the husband of Princess Louise Sophie of Schleswig-Holstein, and a sister of the Empress. Recently the Princess and Baroness Kolmar, while skating near Glienicke Castle, Potsdam, broke through the ice and came very near drowning. All this happened through no fault of Prince Frederick Leopold, but, none the less, his imperial cousin was so indignant at such a disaster's taking place at all that he immediately upbraided the Prince for not caring better for his wife. As the Prince's patience had long been put to a severe test through previous snubs and slights, he used decidedly frank language in replying to the Emperor. The latter, therefore, ordered him under arrest for fourteen days, and immediately telegraphed for a detachment of the First Guards to be sent from Potsdam to Glienicke Castle to guard the Prince. This sentence has been carried out to the letter.

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There is at Manassas, Va., a Colored Industrial School which deserves the sympathy and help of those who believe that one of the best ways to solve the "negro problem" is to teach negroes to solve it themselves. The school was established and opened in the autumn of 1894, through the efforts of Miss Jennie Dean, a colored woman, who saw the need for such an institution in the mountains of Virginia where she lived. The object of the school is to teach young colored men and women cooking, sewing, carpentering, farming, and the elementary English branches. The school started off prosperously with seventy-two pupils who were anxious to learn and who could not get to Hampton, which is one hundred and sixty miles distant from them. There are over twenty-three thousand blacks in the immediate neighborhood of Manassas. Unfortunately, the building of the school was destroyed by fire in February, 1895. Through the generosity of one donor those in charge of the school have been enabled to rebuild, but there is now need of a workshop and of money with which to pay debts necessarily incurred by the fire. Miss Dean informs us that pupils are provided with tuition, room, and board for $4.50 a month, and that even at that low rate the school will be self-supporting if it can get out of debt. If $5,000 can be raised to relieve the institution from the debt which has been enforced upon it by no fault of its own, it can go on with its work without calling for philanthropic aid. Those who desire to contribute to this worthy object, or to get further information about it, may address Mrs. Burton Harrison, 43 East Twenty-ninth Street, New York City, who is familiar with the school and its needs, and who has kindly undertaken to receive and forward money for its account.

The Writer's View-Point

Contributor and editor are vender and purchaser. They are not merely that; other elements enter into their relations; but that is the business basis on which they come together. And the other elements are apt to complicate the situation.

Put yourself in the writer's place for a moment; even an editor ought to be able to do that. He is a professional, a casual, or an amateur, as it may be. In any case, with one exception out of five hundred, he must be paid for his writing; in most cases he hopes to live by it, more or less, if not altogether. Nor only this; it is not a mere matter of business, of bread and butter. He has dreams, aspirations, ambitions, which may or may not have a basis of practicability. He has talent, or thinks he has, which is the same thing for him (though not for the cold outer world), since "as a man thinketh in his heart, so is he." He aims at reputation, perhaps fame; he wants a chance to let his light shine, to do his work and win his laurels. Is not Letters the noblest field? Is not the poet greater than conquerors and statesmen and millionaires? Of course he is sensitive; he belongs to an *irritabile genus*. The editor says to him, when they get acquainted, "You mustn't mind if you get this back," and he bravely replies, "Oh, no, of course not." But he does mind. When the heartless postman brings his rejected manuscript, his soul sinks within him, and then rises in wrath and bitterness. Things worse than his are printed: why should not his be? A new writer has no chance at all, he thinks: why can't an article be accepted on its merits? Very likely he feels that literature is going to the dogs, that publishers and editors and "readers" are a race of soulless and brainless ghouls. By and by he has something accepted; and then it seems stranger than ever that his path is not strewed with roses, that the public does not rise to do him honor, that he is not put on "most favored nation" terms; that, in hard fact, middlemen remain as blind as before, that a door which has opened an inch may close again, and that nobody cares for his slight and casual success. —*Lippincott's Magazine.*

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An Urgent Need

To the Editors of The Outlook:

Mr. Booker Washington has attracted much attention and commendation lately by his speech at Atlanta, etc.; but, wise and good as that speech was, Mr. Washington's true glory, as you know, is his school at Tuskegee, Ala., Hampton's oldest and largest child, now in its fifteenth year. Founding it amid a negro population so sunk in debt and wretchedness that it has been well said that "such poverty as theirs would cause bread-riots in the North," he has gathered there a band of workers, all of his own race, who have not only made the school grounds an island of prosperity in the midst of a sea of wretchedness, but who are radiating prosperity for miles around them, gradually uplifting their neighbors by example, by timely suggestion and advice, and by constant, kindly sympathy. The pupils of the school are regularly taught to help the less fortunate who are within their reach with what they have to give—their little leisure (mainly parts of Sundays and holidays) and their acquired skill. Of their own accord they often give also of their scant supply of clothing and funds. On half-holidays they go out in bands, led by a teacher, the boys to chop wood and to mend broken roofs, chimneys, and floors, and the girls to paper gaping walls (often with old illustrated papers sent to the school), to scrub and wash and iron, and both boys and girls to tend the sick and read and sing to the old and afflicted, thus spreading cheer and comfort around them while they are preparing themselves for larger usefulness. Can any band of pupils show a nobler record?

But the teachers do not only lead their pupils in such work as this, in addition to their regular teaching. The older people are taught, too. Many of them were brought up in cotton-fields, and a cotton crop was their one idea, while cotton was failing them, hardly paying for itself. Once a year the Tuskegee school throws open its doors to all the farmers and their wives who care to come to it, and a Conference is held on "The Farmer's Needs and How to Meet Them." The evils of debt, loafing, single crops, and one-roomed houses are pointed out to them, the benefits of steady work, raising food-supplies, building better houses, etc., set forth, and the means of doing all this is discussed. Four Conferences have been held, and the farmers flock to them in increasing numbers from many miles around. Example, advice, and encouragement have worked wonders; these farmers report improvement all along the line. Many testified that "before they came to the Conference they did not know there was any way to raise a crop except by a mortgage. They used to buy all their food; now they raise it, and have some to sell. Plans of two-room houses were distributed. The women had a Conference of their own, and were greatly encouraged."

Besides this great annual Conference, Mrs. Booker Washington holds weekly ones for the women who used to spend a large part of every Saturday in the streets of the village of Tuskegee, one mile from the school, teaching and encouraging them to make their homes more attractive The graduates of the school are expected to do this kind of work wherever they go.

Many of the cabins in which the people live have but one room and no window. When there is no fire, or a low one, the door must be opened for light. Winter weather is often cold even in Alabama, and is it strange that in such homes strong drink often drowns the senses? But often, too, there is wonderful patient effort and cheerfulness. In one cabin, fifty miles from Tuskegee, sky, trees, and ground were plainly seen through the many cracks, and a visitor was told that the snow had often lain four inches deep on the beds. But everything was as clean as it could be made, and the cheerful housemother said proudly: "I can wash and iron, and I can sew and scrub, and pick cotton, and I can read a little." Then a shadow came over the bright face, and she added, wistfully, "I works hard all the time, but it don't seem to make no difference."

These schools do "make a difference," lifting the people from within, the only permanent way. Many graduates have already established new centers of light and hope in many such forlorn neighborhoods. But all the schools have a hard struggle to live. In a recent letter Mrs. Booker Washington, writing from Tuskegee, says: "It is no easy matter to get the $50 necessary to carry a student through the year. . . . Often the burden here is a heavier one than we can carry. . . . We are trying to teach the lesson of 'Inasmuch as ye receive, give to others.'"

Tuskegee has over five hundred pupils, and about fifty teachers in class-rooms and shops. Many industries are taught. Will not some of your readers help to lighten that "burden," the support of this great school, by sending help to Booker Washington, who is battling so bravely to help all he can? Such a recognition of his services to the country would be especially appropriate in view of the late Atlanta Exposition, where he won so much honor for his race.

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Hay-Day in Georgia

The hay-day celebration at Albany, Ga., was a matter of very great significance. It emphasized the fact that the farmers of this State, and of other Southern States, not only understand that the road to prosperity is in producing food products needed to supply their own demands and that of their respective communities, but that they have already begun producing them. From time immemorial the cotton section of the South has been depending upon the West for corn, bacon, hay, and other food products. The cotton-growers had the idea that they could not produce these things profitably. Especially did they think they could not raise hay. They think differently now. They know they can raise just about as good hay as that which they purchase from the West, and they are raising it at a much less cost than they can buy it.

We do not think we exaggerate when we say that the era of the real prosperity of the South will date from the time the Southern farmers became convinced they could raise good hay and began giving their attention to hay as a crop. Plenty of hay means more and better stock, and more stock means additional material for improving the soil. It also means keeping at home a vast amount of money that heretofore has gone to the West. Let the South raise all the corn, bacon, hay, and other food products she needs, and depend upon cotton, rice, sugar, fruits, and vegetables for money, and nothing can prevent her from becoming the richest section of the Union. She will have plenty of money to put into industrial enterprises, and will not have to look to the North to build factories for her.—*Savannah News.*

The "Harnessing" of Niagara

"It is surprising," says "The Scientific Machinist," "how many people have firmly fixed in their minds the notion that the Niagara cataract has been 'harnessed' and made to do duty like the little waterfall from the mill-race. Standing at a point which commands a good view of Horseshoe Falls, a squad of visitors were recently gazing at the great white sheet through the cloud of mist, among them a representative of this publication. After scrutinizing the Falls thoroughly, both with naked eye and field-glass, one of the group—an Illinois lawyer, prominent in the district he resides in—said, with a puzzled look on his face: 'Where are the wheels? I don't see any.'

"'Of course you can't see them,' said a Massachusetts merchant, with a thoroughly sophisticated air; 'the tunnel is built in the rock behind the cataract and the wheels project into the falling stream some, well, perhaps from two to ten feet, but not clear through, so that the—what are they called, flukes or floats? are not visible.'

"'And does the water go right on down the river into Lake Ontario?' asked one of the ladies of the party.

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"'Oh!' exclaimed the lady in surprise, 'I thought it was all used up to make electricity.'"

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"I've got to have something to fill out this column with," said the foreman of the Spiketown "Blizzard," poking his head into the editorial sanctum. "That's all there is about it. I've run in all the dead ads and all the catchlines and slugged everything out till there isn't even a piece of wood reglet left in the office, and I'm short yet half a dozen lines or more."

Whereupon Editor Clugston sat down and wrote as follows: "Owing to the crowded state of our columns this week, we are compelled to omit several interesting communications now standing in type. Friends will please bear with us. Advertisers must be accommodated. Until the pressure on our columns has eased up, correspondents will please write briefly and confine themselves to simple statements of fact."—*Chicago Tribune.*

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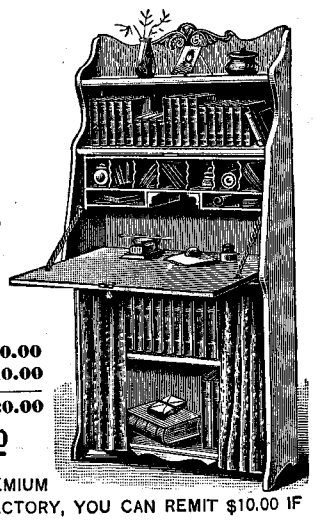

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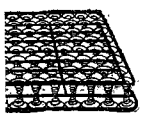

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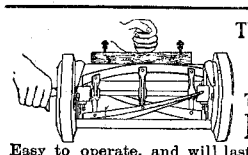

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The Business World

The New Government Loan

Of course the great event in the financial world last week was the opening of the bids for the new Government loan on Wednesday noon at the Treasury Department in Washington. The terms of the call for the new bonds—$100,000,000 at 4 per cent., coupon or registered, to run thirty years from February 1, 1895—provide that they are redeemable in coin, that they will be issued in denominations of $50, or multiples, that all coupons maturing on or before February 1, 1896, will be detached, and that only United States gold coin or gold certificates will be received in payment. The first payment of one-fifth and accrued interest must be made upon receipt of notice of the acceptance of bids, the remainder being paid in installments of 10 per cent. each and accrued interest at the end of each fifteen days thereafter. Accrued interest is computed from February 1, 1896. Accepted bidders, nevertheless, may pay the whole amount of their bids at the time of the first installment, or at any time previous to the maturity of the last installment. As against a few hundred bids for the loans of February and December, 1894 ($50,000,000 each), there was this year the surprising and gratifying number of 4,640 individual bids for the loan of $100,000,000. The aggregate of these bids was $568,000,000. The largest single bid was for the entire $100,000,000, made by Mr. J.P. Morgan, representing his own firm, the National City Bank of New York, Messrs. Harvey Fisk & Sons, of New York, and the Deutsche Bank of Berlin, each participating in equal amounts. The second largest bid was by Mr. J. A. Stewart, President of the United States Trust Company, for $76,000,000, at 110.07. On Thursday afternoon the successful bids were announced, and it was seen that the amount of $66,788,650 was allotted to various bidders at prices higher than Mr. Morgan's bid (110.68), Mr. Morgan receiving $33,211,350. The average rate at which awards were made was about 111⅜, at which, as will be seen below, 3⅜ per cent. interest will be realized. The following is a list of the prices of bonds maturing February 1, 1925, corresponding to certain realized rates of interest to the investor:

2½ per cent....	130.87	3½ per cent....	109 08
2¾ "	124.92	3 9-16 "	107.89
3 "	119.32	3⅝ "	106.71
3 1-16 "	117.97	3 11-16 "	105.55
3⅛ "	116.64	3¾ "	104.40
3 3-16 "	115.33	3 13-16 "	103.28
3¼ "	114.05	3⅞ "	102.17
3 5-16 "	112.78	3 15-16 "	101.07
3⅜ "	111.53	4 "	100.00
3 7-16 "	110.29		

781 persons and corporations subscribed nearly $67,000,000 of the loan at a rate in excess of the bid by the Morgan syndicate, and hence received bonds. All bids below 110.68 were rejected. It is unfortunate that many of the small bidders figured on a basis nearer 4 than 3 per cent. Out of the 4,640 bids, 358 were for $1,000 and less, and only 77 of these bidders will receive any of the bonds. Our people have hardly become reconciled to the idea of getting so small a rate of interest on their savings. As to speculation in the bonds, the New York "Sun" says:

> Any speculator with two hundred and odd thousand dollars could bid 112, for instance, for $1,000,000 of the loan, receive his $200,000 in bonds, sell them at the market price of say 116, and then draw the gold for his next installment from the Treasury, and continue the process so long as it might afford a profit, until his whole subscription of $1,000,000 should be exhausted.

Of course there were many unsuccessful bidders, and some of them had been so confident of obtaining bonds that they had already contracted to sell them in advance of the award, and the average of such selling prices was about 115. The bidders were compelled to arrange for deliveries of the bonds thus sold, and under the demand quotations advanced rapidly to 116½ and 116¾—figures certainly annoying to disappointed dealers who had contracted to sell at 115 and thereabouts. Of the $33,000,000 worth of bonds which the Morgan syndicate received by Saturday over one-half had already been sold; the increasingly rising price having given indication of the general demand. Many of the sales were at 116½ for gold. The effect on the outstanding Government securities was to advance quotations. The following list shows prices before and after the opening of the bids; also at the close of the week:

	Closing Tuesday.	Closing Wednesday.	Closing Saturday.
U.S. 4s, reg. 1907	107½@108½	108¼@110	109@110
4s, coupon, 1907	108⅜@109¼	109¾@111	109¾@111
4s, reg., 1925	113½@114	115¼@116	116@117½
4s, coupon, 1925	113½@114	116⅛@116¾	116½@118
5s, reg., 1904	111 @112	112 @114	113@114
5s, coupon, 1904	111⅝@112	112¼@114	113@114

In harmony with the above there was an immediate upward movement in the stock and bond market. In the stock list quotations advanced 1 to 5 points, and in the bond list ½ to 3 points. As we go to press the Treasury Department publishes the following statement, showing at what Sub-Treasuries the deposits for the new bonds issued should be made, and in what amounts:

	Principal.	Proceeds.
Boston	$5,122,900	$5,715.714.07
Baltimore	507,000	563,877.50
San Francisco	2,327,000	2,698.812.04
New Orleans	196,600	222,086.43
Washington	624,900	698,216.85
Cincinnati	232,300	260 654.07
St. Louis	539,800	604,140.00
Chicago	1,669,950	1,863,751.59
New York	87,321,450	97,198,477.19
Philadelphia	1.387,600	1,556,107.23
Total	$100,000,000	$111,378,836.97

Germany's Interest in the Transvaal

We are now better informed as to the principal reason for Germany's great interest in the Transvaal, since the publication of the report received at the Department of State from Mr. Thomas Ewing Moore, our Commercial Agent at Weimar, Germany. Mr. Moore declares that this interest may be traced directly to the rapidly increasing export trade which within the past few years has been built up by Germany in the South African Republic, as well as in the growing German population of the Transvaal. The recent acquirement by Germany of colonies in southern Africa has led to the development of trade with the Transvaal. Germany's commerce with that Republic has increased from a million marks ($250,000) in 1889 to six times that amount in 1894, exclusive of goods shipped by way of England. It may not be known that a certain proportion of the shares of Transvaal gold-mines are in German hands, and that the Delagoa Railway, connecting Pretoria with the east coast, was built principally with German capital. The iron industry seems now the most promising factor in trade, and important iron firms, including the Krupps, have created branch establishments in the South African Republic. Mr. Moore concludes that Germany is becoming a formidable competitor in markets which still depend largely on Europe and the United States to supply their wants. Our Consul at Cape Town, Mr. Benedict, has repeatedly called attention to the opportunities offered to develop our own trade with South Africa, declaring it to be perhaps the most promising field in existence for the extension of our exports.

Suez Canal Traffic

Last week a report to the State Department from Mr. F. C. Penfield, our Consul-General at Cairo, was published. In it we read that, though the number of ships passing through the Suez Canal last year was eighteen less than for the preceding twelvemonth, the year 1895 was the most fruitful in receipts of any. Mr. Penfield explains this by instancing the special traffic caused by three wars, the Chino-Japanese, the Madagascar, and the Abyssinian. Though tonnage receipts declined, the loss was more than made good by the tax on the troops of France, Italy, Russia, and England. The most significant fact of all, however, is that in 1895 Great Britain had 64 fewer vessels than in 1894, but Germany had 18 more; nor can it be assumed that the increase of 184 French vessels in 1894 to 274 in 1895 was alone explained by military operations on the African and Asiatic coasts.

The Largest Government Loan on Record

Commenting on the great event of last week at Washington—the opening of the bids for the new Government loan—the New York "Evening Post" instances the largest similar transaction on record, namely, the loan of 3,000,000,000 francs, or $600,000,000, put out by France in 1872 to complete the payment of its war indemnity. It was subscribed for fourteen times over, and sold at once at a premium of 4½ per cent. It was a loan at 5 per cent., and was placed at 84½, with provision for payment in twenty separate installments, at intervals one month apart. For this allotment of $600,000,000 there were 924,276 separate bids, with a tender of cash which aggregated $8,765,000,000.

Fall River Dividends

Last year's dividends paid by the Fall River mills show a larger average than in many years. The percentage is over 8 on a capitalization of $21,000,000. There were but four corporations in Fall River whose stockholders did not receive some return for their investment during the past year.

Pennsylvania's Iron Product

Pennsylvania still holds the premium in the production of iron. It continues to make about half the product of the entire country's product. One county—Alleghany—alone produces half a million tons more than the production of Ohio, more than double that of Illinois, and nearly two and a half times that of Alabama.

Cork

The importations of cork into the United States amount to about $2,000,000 a year. Unmanufactured cork-wood or bark enters the United States free of duty, and the value of this cork is about $1,250,000 a year. Cork-bark, cut into squares and cubes, but not finished, paid 10 per cent. of the value under the McKinley Bill, and under the Wilson Bill now pays 25 per cent. Manufactured cork ready for use—namely, corks—paid under the McKinley Bill fifteen cents a pound, and under the Wilson Bill ten cents a pound. Portugal sends us most of our cork, and her exportations of this commodity amount to nearly $3,000,000 a year. We are by far her greatest customers, but we send back to her twice as many goods as the total amount of her exports. We also receive cork from Spain, Sicily, Algiers, and France.

May an Abraded Silver Coin Be Refused?

The question has frequently been put whether a silver coin can be refused by reason of abrasion, a question decided now by the U. S. Supreme Court. The case involved the refusal of a ten-cent piece which was offered as payment for car-fare on a Jersey City street railway. The conductor refused the coin, saying that because it was so worn it was not worth its par value. The passenger refused to offer another coin, and was therefore ejected from the car. The passenger brought suit for damages, and obtained a judgment which was affirmed by the Supreme Court of New Jersey. This judgment has now been confirmed by the Supreme Court of the United States. Chief Justice Fuller declares that in the law which regulates the passage of abraded coins there is no provision against the passage of silver coins which were abraded by circulation, and they were legal tender so long as they bore the semblance of the coin.

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Eighty-Fifth Semi-Annual Statement
January, 1896

SUMMARY OF ASSETS:

Cash in Banks	$469,914 59
Real Estate	1,705,895 91
United States Stocks (market value)	1,418,425 00
Bank, Trust Co., and Railroad Stocks and Bonds (market value)	3,946 493 00
State and City Bonds (market value)	855,927 93
Bonds and Mortgages, being first lien on Real Estate	463,009 13
Loans on stocks, payable on demand	426,550 00
Premiums uncollected and in hands of Agents	515,227 06
Interest due and accrued on 1st January, 1896	52,185 92
	$9,853,628 54

LIABILITIES:

Cash Capital	$3,000,000 00
Reserve Premium Fund	4,395,659 00
Reserve for Unpaid Losses and Claims	752,514 13
Net surplus	1,705,455 41
	$9,853,628 54

DIRECTORS:

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New Series of The Christian Union

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CORRESPONDENCE
NOTES AND QUERIES
BUSINESS WORLD

Teachers' College

All kindergartners and those interested in kindergartning are invited to attend the annual meeting of the International Kindergarten Union, which is to be held at the Teachers' College, Morningside Heights, West 120th Street, New York City, on Saturday, February 15. On the evening preceding, the kindergartners of New York and vicinity and prominent educational people will meet the officers and members of "The International Kindergarten Union" at a reception to be given in the Bryson Library of the Teachers' College. Brief addresses on various aspects of the kindergarten movement will be delivered by Miss Lucy Wheelock, President of the Union, and by representatives of this movement from Philadelphia, Boston, Washington, and Brooklyn; also by the Rev. R. Heber Newton, Professor Felix Adler, Professor Nicholas Murray Butler, Mr. James B. Reynolds, President Thomas Hunter, Miss Angeline Brooks, and others. On the following day will occur the annual meeting. Among the speakers will be Miss Bryan and Miss Hofer, of Chicago, Mr. James L. Hughes, of Toronto, and Mr. Hamilton W. Mabie. Mrs. Kate Wiggin Riggs will read from the "Story of Patsy."

Books Received

JOHN B. ALDEN, NEW YORK
Parker, Henry Webster. The Agnostic Gospel. 75 cts.
GINN & CO., BOSTON
Ballantine, William G. Inductive Logic.
D. C. HEATH & CO., BOSTON
Moulton, Richard G. The Literary Study of the Bible. $2.
Hotchkiss, Louise S. Le Premier Livre de Français. 40 cts.
MACMILLAN & CO., NEW YORK
Norway, Arthur H. History of the Post-Office Packet Service, 1793–1815. $3.50.
March, Thomas. The History of the Paris Commune of 1871. $2.
Peacock, T. Love. Headlong Hall and Nightmare Abbey. $1.25.
Fothergill, Caroline. The Comedy of Cecilia. $1.25.
Birchenough, Mrs. (M. C. Bradley). Disturbing Elements. $1.25.
Butler, Joseph. Complete Works. Edited by the Rt. Hon. W. E. Gladstone. 2 Vols. $7.
Crawford, F. Marion. The Novel—What It Is. 25 cts.
Ecclesiasticus. Edited by Richard G. Moulton. 50 cts.
Conant, Levi L. The Number Concept. $2.
Mahaffy, J. P. The Empire of the Ptolemies. $3.50.
Marcou, Jules. Life, Letters, and Works of Louis Agassiz. 2 Vols. $4.
Crawford, F. Marion. A Tale of a Lonely Parish. 50 cts.
THE MERRIAM CO., NEW YORK
Fleming, George. For Plain Women Only. $1.25.
NATIONAL EDUCATIONAL ASSOCIATION, ST. PAUL
Journal of Proceedings and Addresses for 1895.
THE OPEN COURT PUBLISHING CO., CHICAGO
Goethe and Schiller's Xenions. Selected and Translated by Paul Carus. $1.
Cope, E. D. The Primary Factors of Organic Evolution. $2.
G. P. PUTNAM'S SONS, NEW YORK
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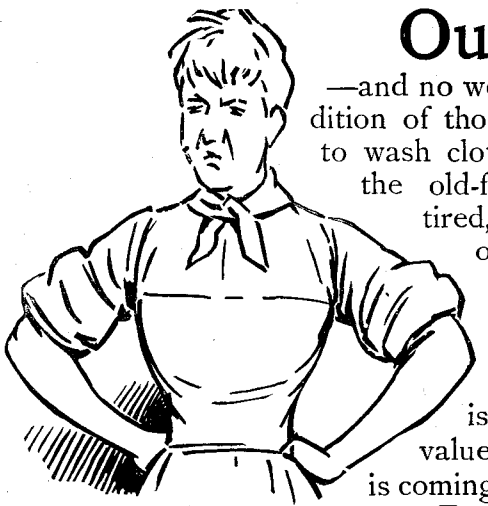

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General Howard Roll of Honor

The following is a supplementary list of names that have been entered upon the General Howard Roll of Honor of the Congregational Home Missionary Society. There have been previously reported 511. The number of shares included in the accompanying list is 123, making a total of 674.

Congregational Church, Stratford, Conn.
Danforth Congregational Church, Syracuse, N. Y.
The Rev. S. G. Buckingham, D.D., by Ladies' Society, South Congregational Church, Springfield, Mass.
The Rev. Philip L. Moxom, D.D., by Ladies' Society, South Congregational Church, Springfield, Mass.
Mrs. H. L. Higgins, by Ladies' Benevolent Society, Tompkins Avenue Church, Brooklyn, N. Y.
Ladies' Missionary Society, Newton Center, Mass.
Andover Theological Seminary, Andover, Mass.
Mr. and Mrs. Mellin, North Brookfield, Mass.
South Church, Peabody, Mass. Three shares.
Olivet Church, Springfield, Mass.
Central Church, Chelsea, Mass.
Mrs. S. H. Rawson, Eliot Church, Newton, Mass.
Congregational Church, Westminster, Vt.
Ladies of First Congregational Church, Westfield, Mass.
Congregational Church, Terryville, Conn.
First Congregational Church, Poughkeepsie, N. Y.
Congregational Church, Newtonville, Mass.
Sunday-School and Y. P. S. C. E. of First Congregational Church, Manchester, N. H.
The Rev. R. A. Beard, D.D., Nashua, N.H.
Pilgrim Church, Nashua, N. H.
Miss Julia Pierpoint, Rutland, Vt.
Mr. and Mrs. Charles M. Prouty, Spencer, Mass.
Eliza Shumway, Spencer, Mass.
H. M. Auxiliary, Old South Church, Boston, Mass.
George P. Merrill, a thank-offering, First Church, Memphis.
Ladies' H. M. Society, North Congregational Church, Portsmouth, N. H.
Mrs. Margaret L. Eddy, through W. H. M. U. of Kansas.
Mrs. T. K. Nobles's Bible Class, First Congregational Church, Norwalk, Conn.
A Friend, Maryland. Ten shares, to place the following names on the roll: The Rev. A. C. Thompson, D.D.; the Rev. E. K. Alden, D.D., and wife; the Rev. Judson Smith, D.D.; the Rev. A. H. Clapp, D.D., and wife: the Rev. H. A. Schauffler, D.D.; the Rev. Edward S. Parsons; Mr. William B. Howland.
Sunday-School of First Congregational Church, Rochester, N. H.
Congregational Church, Norfolk, Conn.
A Friend, Philadelphia, Pa.
"G.," South Hadley Falls, Mass.
Deacon R. A. Savage, Stowe, Vt
Congregational Church, Lyme, N. H.
Ladies of Pilgrim Church, Canaan, Conn.
The First Church, Bradford, Mass. Two shares.
Mrs. J. L. Richardson, of Calvinist Congregational Church, Fitchburg, Mass.
Mrs. Mary C. Ford, Curtissville, Mass.
Congregational Church, Chelsea, Vt.
Woman's H. M. U. of Northern California.
Congregational Church, Danville, Vt.
W. W. Dole, Fitchburg, Mass.
Mrs. Mary Johnson, Rollstone Church, Fitchburg, Mass.
Ladies' Missionary Society, Congregational Church, Auburndale, Mass.
Congregational Church, Hatfield, Mass.
Second Congregational Church, West Medway, Mass.
A Friend, Winchenden, Mass.
Y. P. S. C. E., Pilgrim Church, Nashua, N. H.
"Two Connecticut Sisters."
A Friend, Windsor Locks, Conn.
Congregational Church, Melbourne, Fla.
Congregational Church and Sunday-School, Williamsburg, Mass.
Deacon L. W. Hubbard, Lyndon, Vt.
Mrs. H. O. Harris, South Church, Springfield, Mass.
First Congregational Church, Danbury, Conn.
In Memory of H. S. C., Ivoryton, Conn.
West Congregational Church, Manchester, N. H.
Franklin Street Church, Manchester, N. H.
Ladies' Union Meeting, Manchester, N. H.
Hanover Street Church, Manchester, N. H. Five shares.
First Congregational Church, Buffalo, N. Y.
Y. P. S. C. E., First Congregational Church, Spencer, Mass.
Mrs. Hannah Brown, West Brookfield, Mass.
South Florida Conference of Congregational Churches.
Ladies' Aid Society, First Congregational Church, Oberlin, Ohio.
Northern and Central California. Six shares.
Sarah Conzelman, Bristol, Conn.
Elmwood Temple Church, Providence, R. I.
Highland Church, Providence, R. I.
A Friend of Home Missions, Berkley, Mass.
E. L. Freeman, Providence, R. I.
Marian A. Kendall, Cambridge, Mass.
Sunday-School of First Congregational Church, Hinsdale, Mass.
In Memory of Mrs. Sally Marsh Hill, East Douglass, Mass.
Elijah Howe, Jr., Dedham, Mass.
Mrs. C. C. Burr, Auburndale, Mass.
Mrs. B. U. Bugbee, Southbridge, Mass.
North Church Industrial Society, Haverhill, Mass.
Mrs. H. R. Gould, Jamaica Plain, Mass.
Plymouth Church, Framingham, Mass.
Young Ladies' Society, Pilgrim Church, Cambridgeport, Mass.
Mrs. John H. Washburn, New York City.
Sunday-School Class of E. C. Hungerford, Chester, Conn.
Third Congregational Church, Chicopee, Mass.
Second Congregational Church, Greenfield, Mass.
Ladies' Western Missionary Society, First Church, Winchester, Mass.
Ladies' Home Missionary Society, First Church, Braintree, Mass.
William S. Carter, Lebanon, N. H.
Jonathan J. Parkhurst, Beneficent Church, Providence, R. I.
North Congregational Church, New Bedford, Mass.
Trinitarian Congregational Church, New Bedford, Mass.
Ladies' Union Meeting, New Bedford, Mass.
Seabury N. Haley, Brooklyn, N. Y.
Sunday-School of First Congregational Church, Bridgeport, Conn.
Woman's Society of First Congregational Church, East Orange, N. J.
The Misses Seabury, New Bedford, Mass.
Members of Congregational Church, Plainfield, N. J.
Y. P. S. C. E., Congregational Church, Brighton, Mass.
Friend of Missions, Hopkinton, Mass.
First Congregational Church, Adams, Mass.
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Speaking of the generosity of Mr. J. Pierpont Morgan, the New York "Times" has this to say about his relations to St. George's Church, New York City:

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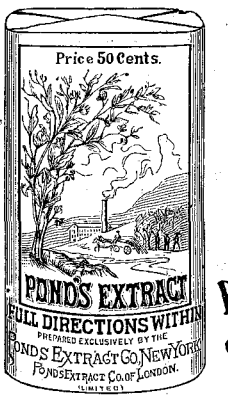

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